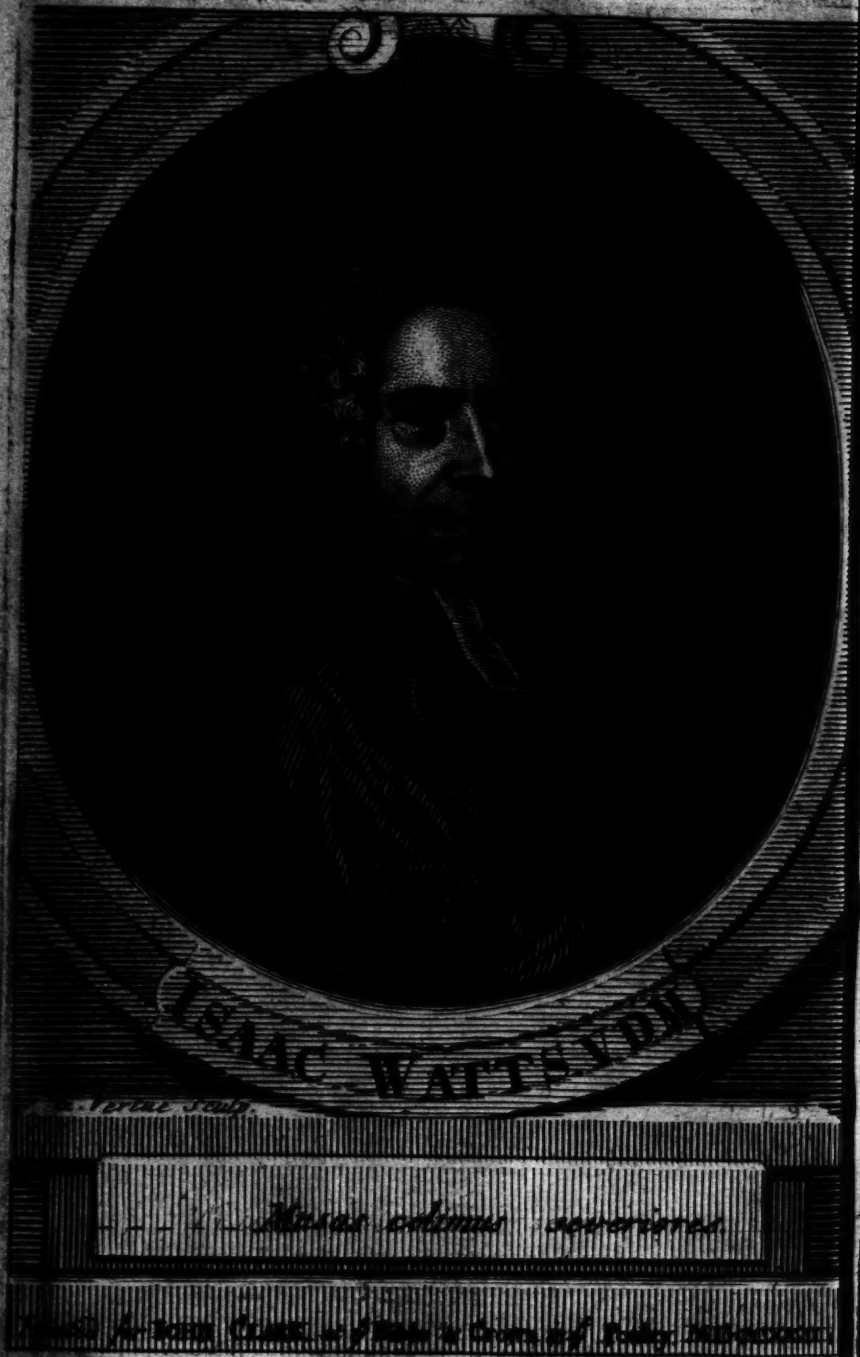
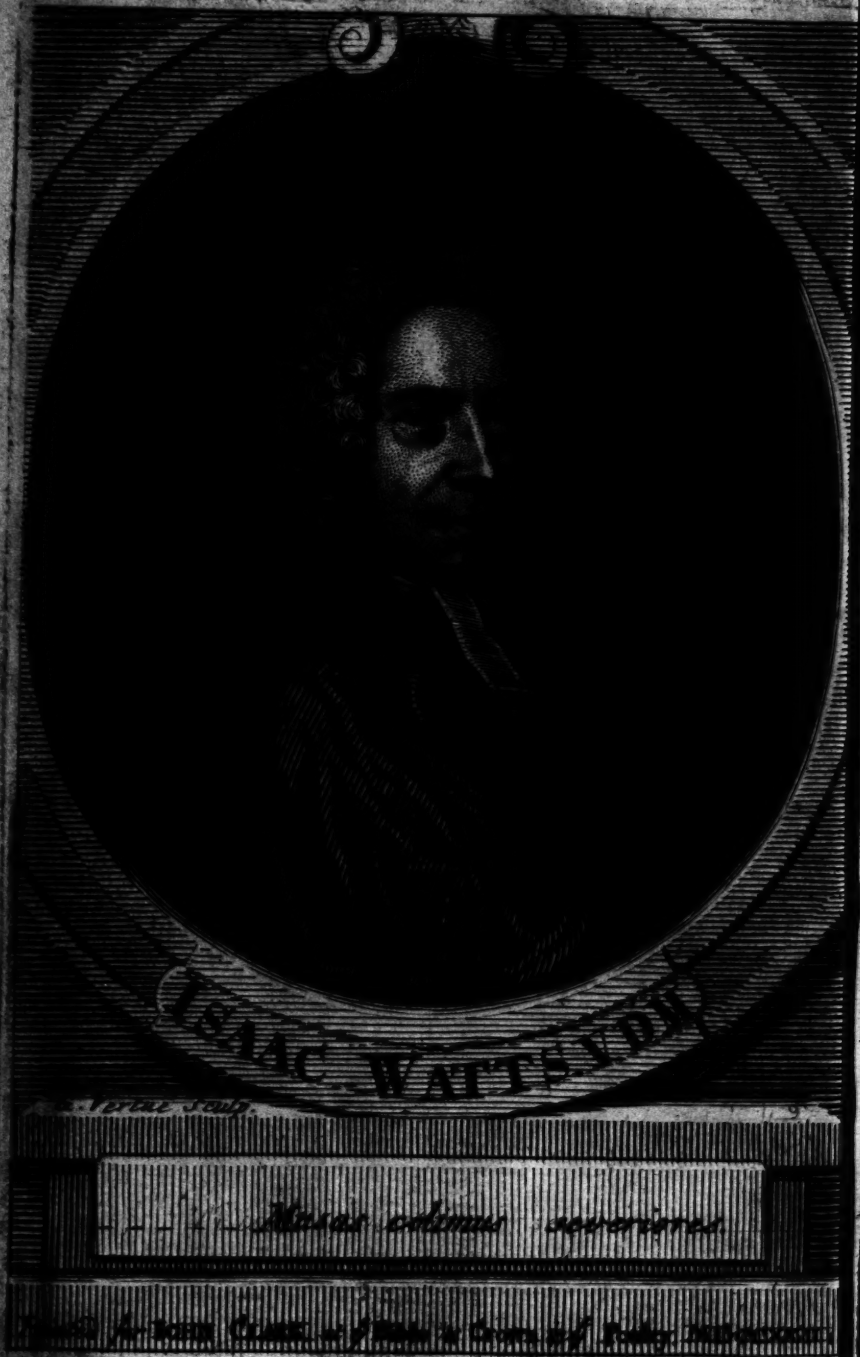

ISAAC WATTS D.D.
Virtute sequi.
Mores etiamsi noverimus


ISAAC WATTS D.D.
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THE
Christian Doctrine
OF THE
TRINITY:
OR
FATHER, SON, and SPIRIT,
Three PERSONS *and one* GOD,
Asserted and Prov'd,
With their Divine RIGHTS and HONORS
Vindicated
By plain Evidence of *Scripture*, without the Aid or Incumbrance of *Human* SCHEMES.

Written chiefly for the Use of private CHRISTIANS.

By *I. WATTS.*

Dan. x. 21. *I will shew thee that which is noted in the Scriptures of Truth.*
Col. ii. 8. *Beware lest any Man spoil you through Philosophy —— after the Tradition of Men.*

LONDON:
Printed for J. CLARK, *at the* Bible *and* Crown *in the* Poultry *near* Cheapside; E. MATTHEWS *at the* Bible *in* Pater-noster-Row; *and* R. FORD, *at the* Angel *in the* Poultry, 1722.

BRITISH
MUSEUM

THE PREFACE.

THE late Controversies about the important Doctrine of the Trinity, have ingaged Multitudes of Christians in a fresh Study of that Subject; and amongst the rest I thought it my Duty to review my Opinions and my Faith.

In my younger Years, when I endeavoured to form my Judgment on that Article, the Socinians were the chief or only popular Opponents. Upon an honest Search of the Scripture, and a comparison of their Notions with it, I wondred how it was

possible for any Person to believe the Bible to be the Word of God, *and yet to believe that* Jesus Christ was a meer Man. *So perverse and preposterous did their Sense of the Scripture appear, that I was amaz'd how Men, who pretended to Reason above their Neighbours, could wrench and strain their Understandings, and subdue their Assent to such Interpretations. And I'm of the same Mind still.*

But while I was then establishing my Sentiments of the Deity of the Son and Spirit *by the plain Expressions of Scripture, and the Assistance of learned Writers, I was led easily into the* Scholastick Forms of Explication; *this being the current Language of several Centuries. And thus unawares I mingled those* Opinions of the Schools, *with the more plain and* Scriptural Doctrine, *and thought them all necessary to my* Faith, *as Thousands had done before me.*

When I lately resum'd this Study, I found that the Refiners of the Arian *Heresie had introduc'd a much more plausible Scheme than that of* Socinus. *While I read some of these Writers, I was so much divested of Prejudice, and so sincerely*

willing to find any new Light, which might render this ſublime Doctrine more intelligible, that ſome Perſons would have charged me with Lukewarmneſs and Indifference. But I think my Heart was upright in theſe Inquiries. And as the Reſult of my Search, I muſt ſay, that I am a ſtedfaſt and ſincere Believer of the Godhead of Chriſt *ſtill. For tho' theſe Authors give a rational and ſucceſsful Turn to ſome Places of Scripture, which I thought once did contain a ſubſtantial Argument for that Truth, yet there was never any thing that I could find in theſe* new *Writings, that gave me a ſatisfying Anſwer to that* old, *that general and extenſive Argument for the* Deity of the Son and Spirit, *which I have propoſed in its cleareſt Light in the* Eighth Propoſition. *The Expreſſions of Scripture on that Head were ſo numerous, ſo evident, ſo firm and ſtrong, that I could not with any Juſtice and Reaſon enter into the Sentiments of this* New Scheme. *But after a due Survey of it, I was fully convinced, that the Profeſſors of it, who denied the* Son and Spirit *to have* true and eternal Godhead,

belonging to them were so far departed from the Christian Faith.

I render hearty Thanks to God, who hath so guarded the Freedom of my Thoughts, as to keep them religiously submissive to plain Revelation; and has made these later Inquiries a Means to establish my Faith in this blessed Article; That the Father, Son and Spirit, are three *Persons and one God, *and to confirm it by surer and brighter Evidences, than I was possest of before.*

But while I was ingaged in this Study, I found that the Scholastick Explication *of this sacred Doctrine was not in all the Parts of it so evidently reveal'd, and so firmly grounded upon Scripture as the* plain Doctrine *it self. Thus while my* Faith *grew bolder in this sacred Article, my Assurance as to the Modes of Explication sensibly abated. Tho' none of the* Arian *Arguments could prevail against my Belief of the* true and eternal Godhead subsisting in three Persons, *yet my Thoughts*

* Let it be ever remember'd, that both in the *Title*, the *Preface*, and throughout the *whole Treatise*, I take the word PERSON to signify no more than a sufficient Distinction between the sacred Three, to sustain the distinct Characters and Offices assigned to them in Scripture.

were

were often embarrass'd about the Co-eternal and Co-equal Sonship of Christ, *and* Procession of the Holy Spirit, *about the* Communication of the same infinite individual Essence, *or the* Conveyance of the same unoriginated *and* self-existent Nature to two other distinct Persons in the Godhead. *I began to think that we had been too bold in our Determinations of the* Modus of this Mystery; *we had enter'd too far, and been too positive in describing the* Eternal *and* Consubstantial Generation of the Son, *and* Spiration of the Holy Ghost in the same numerical Essence; *and that we had made a particular Detail of these* Incomprehensibles *too necessary a Part of our* Creed.

And especially when I came to reflect, That there had been some other Modes of explaining this sacred Article propos'd to the World, and some of them patroniz'd by Men of distinguished Learning and unblemisht Piety, I found that these Learned Scholastick Forms and Terms of Explication *were by no means necessary to support the* Scriptural Doctrine: *I took notice also how much occasion the unskilful Management of these* Artificial Hypothe-

ſes had given to the Cavils of Heretical Wits, to blaſpheme the Doctrine it ſelf.

I then conſider'd with my ſelf, how uſeful it might be to private Chriſtians to have the plain naked Doctrine of Scripture concerning the Trinity fairly drawn out, and ſet before their Eyes with all its Divine Vouchers: How much more eaſily they would embrace this Article when they ſee the whole of it ſo expreſly reveal'd: And tho' they might confeſs they knew not the Way to explain it, yet perhaps they might be more firmly eſtabliſh'd in the Truth, and better guarded againſt Temptations to Hereſie, than if it were ſurrounded and incorporated with hard Words and learned Explications, which could not be proved with ſuch expreſs Evidence from the Word of God, which are confeſt to be as unconceivable as the Doctrine it ſelf, and which had often miniſtred to Strife and Controverſy.

I imagin'd alſo, that it would be an acceptable Service to the Church of Chriſt, if this ſublime and important Doctrine were brought down to a practical Uſe, and our particular Duties to the ſacred Three, were diſtinctly declared and vindicated

out of the Holy Scriptures; which is of far greater Moment to our Piety and Salvation than any nice Adjuſtment of all the myſterious Circumſtances that relate to this Article in the Theory *of it.*

I knew of no Treatiſe on this Subject written in this Manner, and therefore I attempted it. Now the Reader *will find theſe* four *Things following deſign'd and kept in View throughout this Diſcourſe,* (viz.)

1. *To declare and confirm this bleſſed* Doctrine of the Trinity, *by plain and expreſs Teſtimonies of Scripture. As far as I was capable, I would make this Truth appear to the World with as much Evidence as it has appeared to me, that the* ſame true Godhead belongs to Father, Son and Spirit, *and yet that they are* Three ſuch diſtinct Agents *or Principles of Action, as may reaſonably be called* Perſons.

2. *To deſcribe, according to the Revelation of Scripture, what are the* ſame Divine Honors and Duties *that may be paid to the ſacred Three, conſider'd as* one in Godhead; *and what are the* diſtinct Perſonal Duties *and* Honors *that we are requir'd to pay to each Divine Perſon, conſider'd*

ſider'd in their diſtinct Characters and Offices.

3. *To ſhew that all the* neceſſary Truths *that relate to this Doctrine may be believed, and all the* neceſſary Duties *that flow from it may be performed, without enquiring into any* particular Schemes *to explain this great Myſtery of Godlineſs, or to determine the Manner,* How one God ſubſiſts in three Perſons. *To this End I have taken Care to avoid every Argument, and every Expreſſion that would confine our Thoughts to any* one Scheme of Explication, *or neceſſarily lead us into any* one Hypotheſis. *For ſince the Doctrine of the Trinity is ſo important in it ſelf, and ſo neceſſary to true Chriſtianity, I would not willingly bring in any thing as a neceſſary Part of this Doctrine, but what might be acknowledged and profeſt by all who believe that the* Son and Spirit are the true God, *tho' they may fall into very various and different Sentiments about the Way of explaining it.*

And in the laſt *place, I have attempted to do all this in ſuch* plain and eaſy Language, *that every private Chriſtian*

who

who reads this Doctrine may understand it, so far as is necessary, may be establish'd in the Scriptural Proofs of it, and may have his Faith secured in this Day of Temptation. Upon this Account I have been watchful against admitting those Latin and Greek Words and Terms of Art, *which have too often tended to flatter the Vanity of Men, and make them learned in meer Words and Syllables, and which have often proved an* Incumbrance *and* Burden *to their Faith, rather than a* Support *of it.*

Having these Views and Designs always in my Eye, the Judicious Reader *will not wonder that I have omitted some Forms of Argument, and some Texts of Scripture which have been often called into this Service. Some of these perhaps would have led me to speak of some particular* Scheme of Explication *which was contrary to my great Design. Others did not strike me with the same satisfactory Evidence, as some of my Fathers or Brethren have found from them: And tho' I will not rob them of their Arguments, yet I beg leave to produce none but my own. And yet I may be bold to*

profess,

profeſs, that I believe this ſacred Doctrine as firmly as thoſe who think they can prove it by a Multitude of Scriptures which I have omitted: And I hope this may be a ſufficient Apology, for any ſuch Omiſſions.

It is a moſt uncharitable and unrighteous Thing, while a Man is profeſſing and proving any Article of Faith *in moſt expreſs Language, and by convincing Demonſtrations, that he ſhould be ſuſpected of* Hereſie, *merely becauſe he chooſes to leave out ſome* Publick Phraſes, *or happens to drop ſome* Popular Argument *in that Controverſy, or excuſes* ſome doubtful Text of Scripture *from that Service: And yet this hath been too often the ſhameful Practice, and the juſt Reproach of many Chriſtians, in whom the Fury of an Ignorant Zeal has prevailed above the heavenly Graces of Light and Love.*

At the ſame Time I will take the Freedom to declare, that when a Man excepts againſt one Argument *for any ſacred Truth as feeble, and treats* another *with Jeſt and Raillery; when he tells you this* Text *is not Authentick, and* the other

has

has quite a different Sense; when he cavils at this Term *because 'tis not precisely and expressly written in Scripture, and will express the same Truth in* no Terms *at all, nor mention any* one Argument *that is sufficient to prove it, I think that Man gives too just a Suspicion that he is no great Friend to that Doctrine; and if he should tell me I have no Reason to deny his* Orthodoxy, *yet I am sure at best, there's Reason enough to doubt of* his Prudence. *But to proceed to my Design.*

The Method which I have chosen is what the Learned call Analytick. *Beginning with the first and plainest Principle of* Natural Religion, *and then (supposing the* Revelation of Scripture) *I have attempted to lead my* Reader *onward to the most easy and yet most satisfying Evidence of this* glorious Mystery of the Gospel. *Nor did I think it necessary to stand still often to observe and answer every* Objection. *For these many times break in upon the Order of a Discourse, and divert the Mind from the Train of Argument; and as* Dr. Knight *well observes in the* Preface *to his late Sermons on this Subject, "Objecting is endless; the Pursuit*

" of which wearies the Mind, draws it
" too far from the main Argument, and
" is apt to leave it in Confusion and Ob-
" scurity. Honest Hearts and common
" Understandings, whose Concern is grea-
" ter to discern Truth, than to know the
" Multiform Windings of Error, being
" once convinc'd of the Goodness of the
" Proofs that infer a Doctrine, will be
" satisfy'd therewith, tho' they be not
" qualify'd to return an Answer to every
" Objector: For they well know that
" Objections must fall, where the Proofs
" of a Doctrine are clear and conclu-
" sive.

I confess my Thoughts sometimes ran out too far in a Defence of some occasional Positions, or incidental Truths; but upon a Review I have cut them all off from the Body of this Discourse, lest the Thread of it should be too much interrupted, and have reserved them to be published in distinct Essays or Dissertations, if it be found needful.

After all our Labours and Studies, it is the good Spirit of God alone, who can lead us into all Truth. If he please he can bless this little Treatise which is the

Fruit of Retirement, Labour and Prayer, and make it useful to instruct the Ignorant, to settle the Wavering, to guard those that are Tempted, and to recover those that have gone astray. To this End I intreat my Readers, *that since 'tis but a* little Book, *they would begin and read it thro', that they may see all the Parts of it in their proper Connexion. Then I presume they will not take Offence at any single Sentence, which if separated from the rest of the Work, might perhaps have given Surprize or Disgust to the Weaker Christians.*

I conclude with an ardent Address to Heaven, that the sacred Mysteries of our Religion, and particularly this Doctrine, *which contains in it, and carries with it the* Substance and Glory of the Gospel, *may prevail over all the Clouds and Powers of* Error. *O may it never more be prophaned by angry Disputes and fruitless Janglings! But be humbly received and piously improved, in order to pay all necessary Honors and Duties to the* Sacred Three, *which is the great Design for which this Doctrine was reveal'd: And thereby we shall effectually*

fectually ſecure and evidence our own Intereſt in the Grace of our Lord Jeſus Chriſt, the Love of the Father, *and the* Communion of the Holy Spirit, Amen.

THE

THE CHRISTIAN DOCTRINE OF THE TRINITY, &c.

INTRODUCTION.

THERE were many Thousands of Souls brought to the saving Knowledge of God, and trained up for Heaven by the various Revelations which God gave to Mankind before our Lord *Jesus Christ* came into the World. His own Counsels and Contrivances wrought powerfully for the Salvation both of the

Patriarchs and the *Jews* under those darker Dispensations, without their particular and explicit Knowledge of those Divine Methods whereby that very Salvation was to be effected. These were reserved as a *Mystery hidden from Ages and Generations* to be revealed by the Gospel in these later Times. Therefore the *Gospel* is called the *Revelation of the Mystery which was kept secret since the World began, but now is made manifest by* a clear Interpretation of *the Scriptures of the Prophets, and made known to all Nations for the Obedience of Faith*, Rom. xvi. 25, 26. that is, That the Nations might shew their Obedience to a revealing God, by believing this Doctrine now 'tis clearly revealed, and the Prophets are explained.

'Tis the Gospel that teaches us how *God the Father* sent his *own Son* to assume human Nature, and therein to fulfil all Righteousness, and to make full Satisfaction for our Sins by his Sufferings and Death, in order to restore us to the *Favour* of God. 'Tis the Gospel that tells us how our Lord *Jesus Christ* ascended to Heaven, and receiving from the

the *Father* the Promiſe of *the Spirit* ſends him down to renew our Natures to Holineſs, and to reſtore us to the *Image* of God. And 'tis the Goſpel that calls us to believe or truſt in this Lord *Jeſus Chriſt*, the *Son* of God, in order to be reſtored to the *Favour* of God by his Death and Righteouſneſs, and to be renewed after the Divine *Image*, by the Operations of his *Holy Spirit*.

Thus we are taught by the Goſpel, what hand the *Son* and *Spirit* have in our Salvation as well as the *Father*. The *Father* appears here as our Sovereign and offended Governor, condeſcending to be reconciled, and appointing this Method for our Recovery: The *Son of God* appears as a *Redeemer* or *Reconciler*; and the *Spirit of God* as a *Sanctifier*; and we are taught to get an actual Intereſt in theſe Bleſſings by *Faith*.

Upon this account, when we are admitted into the *Profeſſion* of the Chriſtian Faith, the Names of the *Father*, the *Son*, and the *Holy Spirit*, are joined together in the very Ceremony of Admiſſion. We are *Baptized* with this Form of Words, according to the Inſti-

tution of *Christ*, Matt. xxviii. 19. *Go teach all Nations, baptizing them into the Name of the Father, the Son, and the Holy Ghost.*

Thus tho' the ancient *Jews* and *Patriarchs* might be saved without an explicit Knowledge of the *special Methods* of this Salvation, and the *Divine Persons* concerned in it, because they were not clearly revealed; Yet since these are clearly revealed to us by *Christ* and his Apostles in the New Testament, and appointed to be a part both of our *Faith* and our *Profession*, 'tis evident that some Knowledge of these Divine Persons, *the Father*, *the Son*, and *the Spirit*, and their several sacred Offices, or an Acquaintance with the Doctrine of the *Blessed Trinity*, is now become a necessary part of our Religion: So that I know not how any Man can properly be called a *Christian* without it.

It is *certain*, indeed, and must be confessed, that this sacred *Doctrine of the Trinity* has some great and unsearchable Difficulties which attend the full Explication of it, such as the wisest Men in all Ages have found too hard and too high for

for their Comprehenſion; and yet it is *as certain*, that ſo much of this Doctrine as is neceſſary to Salvation, is plainly revealed in Scripture, and eaſy to be underſtood; that the Unlearned, and Perſons of the meaneſt Capacity, may attain the Knowledge of it: For *the high Way* to Heaven, which was to be revealed under the Goſpel, muſt be marked out with ſuch Plainneſs and Evidence, *that the wayfaring Men, tho' Fools, ſhall not err therein*, Iſa. xxxv. 8.

It ſhall be my Buſineſs therefore, at preſent, to lead the *Unlearned Chriſtian*, by ſoft and eaſy Steps, into this Myſtery, ſo far as may furniſh him with a ſufficient Knowledge of it for his own Salvation, and ſhew him how to confirm and maintain his Belief of it by the plain Evidence of Scripture, and to ſecure him from making Shipwrack of his Faith in a Day of Temptation. And I ſhall attempt to do all this without perplexing and embaraſſing his Mind with any of thoſe various Mazes of *Scheme* and *Hypotheſis*, which Men of Learning have invented to explain and defend this ſacred Article of the *Chriſtian Faith*.

The Way wherein I shall pursue this Design, is, by laying down the following Propositions.

I.

There is a GOD.

II.

This GOD is the Creator of all Things, the First and the Eternal Being, The Greatest, the Wisest, and the Best of Beings, The Sovereign Lord and Disposer of all his Works, The Righteous Governor of his Intellectual Creatures, and the proper Object of their Worship.

III.

There is, and there can be, but One *True God*, but one such God as agrees with the foregoing Description.

IV.

Since there can be but *One God*, the Peculiar, Divine and distinguishing Characters of Godhead cannot belong to any other Being.

V. And

V.

And God himſelf is ſo *jealous* of his own Honour, and ſo concerned to maintain the Dignity of his Godhead, as never to ſuffer theſe peculiar diſtinguiſhing Characters to be aſcribed to any other beſides himſelf.

VI.

He is alſo ſo *Kind* and *Faithful* to his Creatures, as to tell them what are theſe peculiar and diſtinguiſhing Characters of Godhead, that they may not run into this Miſtake and Guilt of aſcribing them to any other.

VII.

The Peculiar and Diſtinguiſhing Characters of Godhead, are thoſe *Names*, *Titles*, *Attributes*, *Works* and *Worſhip* which God has aſſumed to himſelf in his Word, excluſive of any other Being; and has either aſſerted them expreſly to belong only to himſelf, or left it ſufficiently evident in his Word, that they belong to him alone.

VIII.

Yet theſe very *Names*, *Titles*, *Attributes*, *Works* and *Worſhip*, which are peculiar to God, and incommunicable to another, are aſcribed to *Three*, by God himſelf, in his Word; which Three are diſtinguiſhed by the Names of *Father*, *Son*, and *Spirit*.

IX.

There are alſo ſome other circumſtantial but convincing Evidences, that the *Son* and the *Spirit* have the true and proper Godhead aſcribed to them as well as the *Father*.

X.

Thence it neceſſarily follows, that theſe Three, *viz.* the *Father*, the *Son*, and the *Spirit*, have ſuch an intimate and real Communion in that one Godhead, as is ſufficient to juſtify the Aſcription of thoſe peculiar and diſtinguiſhing Divine Characters to them.

XI. Since

XI.

Since there is, and can be, but one true God, theſe Three, who have ſuch a Communion in Godhead, may properly be called *The One God*, or, *The only True God.*

XII.

Tho' the Father, Son, and Spirit are but *One God*, yet there are ſuch diſtinct Properties, Actions, Characters and Circumſtances aſcribed to theſe Three, as are uſually aſcribed to *Three diſtinct Perſons* among Men.

XIII.

Therefore it has been the Cuſtom of the Chriſtian Church, in almoſt all Ages, to uſe the Word *Perſon*, in order to deſcribe theſe three Diſtinctions of Father, Son and Spirit, and to call them *Three diſtinct Perſons.*

XIV.

Tho' the Sacred Three are evidently and plainly diſcovered in Scripture to be One and the ſame God, and Three di-

ſtinct Perſonal Agents or Perſons; yet the Scripture hath not in plain and evident Language explained, and preciſely determined, the particular Way and Manner, *How theſe Three Perſons are One God*, or, *How this One Godhead is in Three Perſons.*

XV.

Thence I infer, That it can never be neceſſary to Salvation to know the preciſe Way and Manner, *How* one Godhead ſubſiſts in theſe Three Perſonal Agents, or, *How theſe Three Perſons are One God.*

XVI.

Yet we ought to believe the general Doctrine of the Trinity, (*viz.*) That theſe Three Perſonal Agents, *Father, Son, and Spirit*, have ſome real Communion in one Godhead, tho' we cannot find out the preciſe Way and Manner of explaining it.

XVII.

And whereſoever we meet with any thing in Scripture that is incommunica-

 bly

bly Divine, aſcribed to either of theſe Three Perſons, we may venture to take it in the plain and obvious Senſe of the Words, ſince we believe the *True and Eternal Godhead* to belong to them all.

XVIII.

Where any thing inferior to the Dignity of Godhead is really and properly attributed in Scripture to the Perſon of the *Son*, or the *Holy Spirit*, it may be eaſily imputed to ſome *inferior Nature* united to the Godhead in that Perſon, or to ſome *inferior Character* or Office ſuſtained by that Perſon.

XIX.

Nor do theſe inferior *Natures* or Natures, *Character* or Agencies, at all hinder our firm Belief of the Godhead of theſe Three Perſons, which is ſo plainly expreſſed in Scripture; nor ſhould it abate or diminiſh our ſacred Regards to them.

XX.

We are bound, therefore, to pay Divine Honours to each of the Sacred Three,

(*viz.*) *the Father, the Son, and the Holy Spirit*, according to their distinct Characters and Offices assigned them in Scripture.

XXI.

In so doing, we shall effectually secure our own Salvation: For the Scripture has made our Salvation to depend on those *Offices* which these Divine Persons sustain, and the *Honours* due to them according to those Offices, rather than upon any deep *Philosophical Notions* of their Essence and Personalities, any nice and exact Acquaintance with their mysterious *Union* and *Distinction*.

XXII.

The Man, therefore, who professes each of the *Sacred Three* to have sufficient *Divine Power* and Capacity to sustain the *Characters*, and fulfil the *Offices* attributed to them in Scripture, and pays due *Honour* to them according to those Offices, may justly be owned by me, and received as a Christian Brother; tho' we may differ much in our Notions and Opinions about the Explication of the *Bles-*

sed

ſed Trinity, or tho' we may both be ignorant or doubtful of the true Way of explaining it.

Now if theſe *Propoſitions* are found agreeable to the Mind and Will of God in his Word, then may his Bleſſed Spirit furniſh me with Clearneſs of Thought, with Force of Argument, and Happineſs of Expreſſion to explain and prove them, ſo far as to enlighten the Underſtanding, and ſatisfy the Conſcience of humble and ſincere Chriſtians in this great and glorious *Doctrine of the Trinity*; that they may pay their diſtinct Honours to the *Sacred Three*, in this World of Darkneſs and Imperfection, and walk on rejoicing in their Way to the World of perfect Light and Happineſs! *Amen.*

PRO-

PROPOSITION I.

There is a GOD.

IT muſt be known by the Light of Nature, that *There is a God*, before we can reaſonably have any thing to do with Scripture, or believe his Word. Now the ſhorteſt and the plaineſt Way to come at the Knowledge of God by the Light of Nature, is by conſidering the whole Frame of this viſible World, and the various Parts of it. Hereby we ſhall not only find that *There is a God*, but we ſhall learn in a great Meaſure *what is his Nature* alſo.

A Man cannot open his Eyes but he ſees many Objects round about him which did not make themſelves: The Birds, the Beaſts, and the Fiſhes, the Herbs, and the Trees, the Fire, and the Water, all ſeem to confeſs that they were not their own Creators, for they cannot preſerve themſelves. Nor did *We* give Being to our Selves or to them, becauſe we can neither preſerve our Selves nor them in Being. Beſides,

Besides, there is an infinite Variety of Instances in the constant regular Motions of the Planets, the Influences of the Sun and Moon, in the wond'rous Composition of Plants and Animals, and in their several Properties and Operations, as well as in the very Structure of our own Bodies, and the Faculties of our Minds; which sufficiently discover there must be some Superior and Divine Power and Wisdom, which both contrived and created their Natures and Ours, and gave Being both to them and us.

Thus it appears that the first Notion we have of GOD, by the Light of Nature, is the *Creator of all Things*. Thence it follows, That He must be *before all those Things* which he has made; therefore he must be the *First of Beings*.

And 'tis plain, that he could have *no Beginning*, and that there was no Time when God was not; for then he could never have begun to be; since there was nothing that could create him, nor can there be any Reason why he should of himself start out of Nothing into Being at any Moment, if he had not been before: So that since we have proved that there

there is a God, we may be ſure that *He ever was*, or that he *was from all Eternity*.

Now the ſame Argument which proves that he had *no Beginning*, will infer alſo, that he can have *No End*: For as Nothing could give him Being, Nothing can take it away. He depends not on any thing for leave to exiſt, ſince nothing in Nature could poſſibly concur or contribute any thing toward his Exiſtence. Nor does his Being depend on any arbitrary Act of his own Will, for he did not create himſelf. Nor can he himſelf wiſh, or will, or deſire not to Be, becauſe he is perfectly Wiſe, and knows it is beſt for him for ever to exiſt; and, therefore, *He muſt exiſt, or be for ever.*

And this is what the Learned call a *Neceſſary Being*; that is, *One who ever was, and ever muſt be*; *without Beginning and without End.* And this, in many of their Writings, is juſtly made to be the great and eminent Diſtinction betwixt God and the Creature; (*viz.*) That the *Creatures* might *Be*, or *not Be*, as God pleaſes; but GOD *always was*, and *always will be*: He muſt neceſſarily have

have a Being from Everlaſting to Everlaſting.

As his Works diſcover his Exiſtence, or his *Being*; ſo the *Greatneſs* of his Works ſhews the *Greatneſs* of his *Power*. He that made All Things out of meer Nothing, muſt be *Almighty*: He that has contrived all Things with ſuch exquiſite Art, muſt be *Alwiſe* and *Alknowing*; and He that has furniſhed this lower World with ſuch innumerable rich Varieties of Light and Food, of Colours, Sounds, Smells, and Taſtes, and Materials for all the Conveniencies of Life to ſupport and to entertain our Natures, He muſt be a *Being of unſpeakable Goodneſs*.

It appears yet with fuller Evidence, that God is *the Chiefeſt, the Greateſt, the Wiſeſt, and the Beſt of Beings*, when we conſider more particularly, that all the Power, Knowledge, Wiſdom, and Goodneſs, all the Vertues, and Excellencies, and the very Natures of all other Beings are derived from God, and given to the Creatures by God their Creator; and therefore he muſt, in ſome glorious and eminent manner, poſſeſs all Perfections and

and Excellencies himself, for Nothing can give to another that which it self has not.

Thus *the Heavens declare the Glory of God, and the Firmament sheweth his Handy-Work*, as the holy Psalmist assures us, *Psal.* xix. 1. And thus, *The invisible Things of God from the Creation of the World are clearly seen, being understood by the things that are made, even his eternal Power and Godhead*, Rom. i. 20.

The Light of Reason, or Nature, further teaches us, That such an Almighty Being, who by his own Power and Wisdom has created all Things out of Nothing, must needs be the *Sovereign Lord*, the *absolute Possessor and Proprietor of all his Creatures*, they must be all at his Disposal, and under his *Government*. And as for the intelligent Parts of his Creation, such as *Men* and *Angels*, it is the very Law of their Natures, That they ought to love, worship and obey him that made them, to pray to him for what they want, and to praise him for what they receive, and thence He becomes the *Proper Object of Worship*.

Reason

Reaſon it ſelf aſſures us, that he who hath ſhewn ſuch exquiſite Wiſdom, even in the Formation of his inanimate Creatures, and in his Diſpoſal and Management of them agreeably to thoſe Purpoſes for which they are fitted, will manifeſt alſo the ſame Wiſdom in Governing his Intelligent Creatures, and beſtow thoſe Rewards or Puniſhments on them for which they are fitted, agreeable to their Tempers, Characters and Actions. And this is properly called the *Righteouſneſs* or *Equity* of God, or his *Governing Juſtice*.

I have been much the longer in this Proof of the *Being of God*, in order to introduce the next Propoſition which expreſſes his *Nature*, and contains the common and general Senſe of the Word GOD.

Prop. II.

God is the Creator of all Things, the First and the Eternal Being, the Greatest, the Wisest, and the Best of Beings, the Sovereign Lord and Disposer of all his Works, the Righteous Governor of his Intellectual Creatures, and the Proper Object of their Worship.

THIS Description of God is drawn with apparent Evidence from the very Proof of his Being. The same Light of Nature or Reason which tells us that *There is a God*, does at the same Time tell us *What God is*; and this being the plainest and the most obvious and easy Way of coming to the Knowledge of his *Existence*, these must be the first, the plainest, and the easiest Notions of *Godhead* or *Divine Nature*, that Mankind naturally obtains and receives.

But

But ſince the Knowledge of God, by the Light of Reaſon, is ſo low, and feeble, and obſcure in the greateſt Part of Mankind, he has condeſcended to reveal both his Being and his Nature in his written Word. This hath been atteſted with ſo many divine Signs and Miracles, as prove it beyond all Controverſy to be the Word of the living God: And in this Word of his he hath deſcribed his *Nature* in the ſame manner as the Light of Reaſon would deſcribe it; tho' in greater Perfection, and with fuller Aſſurance.

When, therefore, we uſe the Word GOD properly, abſolutely, and without any ſpecial Limitation; ſome of theſe Ideas will naturally come into the Mind, and eſpecially thoſe of *Almighty*, *Alwiſe*, the *Creator*, and the *Eternal*. Therefore this has been the common Senſe of the Word in Heathen Nations, even from all Antiquity, and amongſt all the thinking Part of Mankind, who have acknowledged one God only; and this is the general Senſe of the Word GOD in the Scripture, as might be made to appear by many Quotations, if it were needful.

*

Hence

Hence it will follow, That those Persons who make the Word GOD to signify meer *Authority*, *Dominion*, or *Government*, do much diminish the Idea of it; they contract and narrow the Sense of it in Opposition to the common Usage of the Word in all Languages, Ages and Nations, wherein the Unity of God has been professed; they divert it from the common Meaning of it in the Lips of *Jews*, *Heathens*, and *Christians*. And they would do well to consider, whether this is not done meerly to serve some particular Schemes of their own, and to support some Hypothesis or Opinion of theirs, which otherwise could never be maintained.

I confess, the Word *God* is used sometimes in the Bible both in a *figurative*, and in a *limited* or imperfect Sense.

1. 'Tis used in a *figurative* or improper Sense, to signify some Character among Creatures that hath a Likeness or Resemblance to any Part of this Description of God. So *Moses* the Prophet is called *a God to Pharaoh*, Exod. vii. 1. Because he carried Divine Authority with him in his Message to *Pharaoh*, and

wrought Divine Works before him, which were Repreſentations of God's Government and his Power. So *Angels* are called *Gods*, Pſal. xcvii. 7. and in many other Places, for the ſame Reaſon. So *Prophets*, *Judges* and *Magiſtrates* are called *Gods*; Pſal. lxxxii. 1. *He judgeth among the Gods.* Ver. 6. *I ſaid ye are Gods.* John x. 35. *He called them Gods to whom the Word of God came*; becauſe they ſpoke and acted under Divine Influence, or in the Name and Authority of God.

2. This Word *God* is uſed alſo in many Scriptures in a *limited* or imperfect Senſe, to ſignify *the Object of Worſhip*, which is one Part of the Deſcription of the True God. So *Iſa.* xliv. 15. ——*yea, he maketh a God, and worſhippeth it.* —— *Iſa.* xxxvi. 18. *Hath any of the Gods of the Nations delivered his Land.* —— Ver. 19. *Where are the Gods of* Hamath *and* Arpad? *i. e.* Their Idols whom they worſhipped. *Micah* iv. 5. *The People will walk every one in the Name of his God*, that is, *That Being*, either real or imaginary, *whom they Worſhipped.* And probably, in this Senſe, the *Devil* is called

called *the God of this World*, 2 Cor. iv. 4. becauſe he was *worſhipped* by the *Heathens* under various Names, as well as becauſe he ſeems to have *great Power* in this ſinful World, by the Permiſſion of God.

But after all, There is, and there muſt be, ſuch a Diſtinction between the Word *God*, when it is applied peculiarly to the *True God*, the *Creator*, and when it is applied to *Creatures*, or to *Idols*, as that the *Creature* may not be miſtaken for the *Creator*; nor an *Idol* for the Living and the *True God*.

Whereſoever, therefore, the Word *God* is uſed in Scripture, and it does not evidently appear to be uſed in any of theſe figurative, diminutive, and imperfect Senſes, we are naturally and reaſonably led to underſtand it concerning the *Alwiſe* and *Almighty Creator and Governor of all Things, the Greateſt, the Wiſeſt, and the Beſt of Beings*.

PROP.

PROP. III.

There is, and there can be, but one True God, *but one such* God *as agrees with the foregoing Description.*

THE *Unity* or *Oneneſs* of the Godhead, is a great Truth derived from the Light of Nature, as well as from Scripture.

The Light of Nature tells us, that There can be but *One*, who is the *Firſt*, the *Wiſeſt*, and the *Beſt of Beings*; there can be but *One Almighty*: And many of the ancient Sages, in the *Heathen* World, have found out this Truth by their own Reaſon, and maintained it with Force of Argument.

If I were to talk like a Philoſopher upon this Head, I would prove that there could be but *One God*, becauſe the very Nature of *God* implies in it *full Perfection* and *compleat Alſufficiency*; ſo that he

can ſtand in Need of nothing, becauſe he has a Sufficiency in himſelf for all conceivable Purpoſes and Ends. If there were therefore any other God, that other God would be a *Needleſs* one, or an *Unneceſſary* Being, which would deſtroy the very Nature and Notion of *Godhead*; for God is a *Neceſſary Being*, or a Being of abſolute Neceſſity, as we have proved before, and he cannot but exiſt.

But as my Deſign is to aſſiſt the Underſtanding of the meaneſt *Chriſtians*, I will rather have Recourſe to the plain Words of Scripture: And there are many Places in the Word of God where he aſſerts his own Unity; *Deut.* vi. 4. *Hear, O Iſrael, the Lord our God is one Lord.* Exod. xx. 3. *Thou ſhalt have no other Gods before me.* Iſa. xliii. 10. *Before me there was no God formed, neither ſhall there be after me.* Iſa. xliv. 8. *Is there a God beſides me? Yea, there is no God, I know not any.* Iſa. xlv. 5. *I am the Lord, and there is none elſe; there is no God beſides me.*

The *Jews* of old were ſo ready to be led away to the Idolatry of their Neighbour Nations, and to worſhip more Gods than

than one, that the Bleſſed God thought it proper in his Word to give them frequent Repetitions of this great Truth, to guard them againſt the Danger of acknowledging any Gods beſides himſelf: And it being a great part of the Deſign of the Goſpel, to reform the *Heathen* World from *Polytheiſm*, or the Worſhip of many Gods, *Chriſt* and his Apoſtles have taken Care in the *New Teſtament* to inculcate this Divine Truth again in expreſs Language. *Mark* xii. 29. The Words of *Moſes* are cited by our Lord *Jeſus*, as the Foundation of all Religion. *The firſt of all the Commandments is, Hear, O Iſrael, the Lord our God is one Lord.* Mark x. 18. *There is none good but one, that is God.* By which he means, there is None has ſuch Original and Eternal and Alſufficient Goodneſs as he; Gal. iii. 20. *God is one.* Eph. iv. 6. *One God and Father of all, who is above all.* 1 Cor. viii. 4, 5, 6. *An Idol is nothing in the World, and there is none other God but one; for tho' there be that are called Gods, whether in Heaven or in Earth, (as there be Gods many and Lords many;)*

but to us there is but one God, the Father, of whom are all things.

We muſt, therefore, take Care in ſearching out and expreſſing the Doctrine of the *Trinity*, that we do not make two or three diſtinct Gods, leſt we break in upon the Foundation of all Religion, whether *Natural*, *Jewiſh*, or *Chriſtian*.

PROP. IV.

Since there can be but one God, *the peculiar, divine and diſtinguiſhing* Characters of Godhead *cannot belong to any other Being.*

THis Propoſition is ſo evident, that I have no need to ſpend Time in proving, That the eſſential and diſtinguiſhing Marks and Qualities of any one Being can never belong to another: For otherwiſe there could be no certain Diſtinction betwixt any two different Beings in Nature; and we ſhould run into perpetual Miſtakes hourly, and take one for the

 other.

other. If the diſtinguiſhing Characters of *Fire* could belong to *Earth* or *Water*, or the peculiar Marks of *Human Nature* could be found in *Plants* or *Brute Animals*, this would bring everlaſting Confuſion into the Affairs of Life, and common Language. Much more neceſſary is it that there ſhould be the moſt evident Marks of Diſtinction between *God* and a *Creature*, leſt we ſhould bring the ſame Confuſion into all our Religion and Worſhip, by miſtaking the Creature for God, and God for the Creature.

PROP. V.

God himſelf is ſo jealous *of his own Honour, and ſo concerned to maintain the Dignity of his Godhead, as never to ſuffer theſe peculiar diſtinguiſhing* Characters of Godhead *to be aſcribed to any other beſides himſelf.*

IT is fit that Godhead ſhould ſupport its own Dignity, and bear its Cha-

racter high above all Creatures; otherwise GOD could not be just and true to himself. 'Tis necessary that the Almighty Maker, and Sovereign Governor of all, should maintain his State and Majesty, and suffer nothing, *which is not God*, to approach too near the Grandeur of Godhead; nor will he bear it without high Resentment and Divine Indignation.

This is what is properly called his *Jealousy* in Scripture. He is often described as a *Jealous God*, and will not suffer Creatures to share with him in his incommunicable Glories. *Exod.* xx. 3, 4, 5. *Thou shalt have no other Gods before me; Thou shalt not make unto thee any graven Image, or any Likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; thou shalt not bow down thy self to them, nor serve them, for I the Lord thy God am a* jealous *God.* Deut. iv. 23, 24. *Take heed to your selves lest you make you a graven Image, or the Likeness of any thing which the Lord thy God hath forbidden thee; for the Lord thy God is a consuming Fire, even a* jealous *God.* Deut. vi.

13, 14, 15. *Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name: Ye shall not go after other Gods, the Gods of the People which are round about you, for the Lord thy God is a* jealous God *among you, lest the Anger of the Lord thy God be kindled against thee, and destroy thee from off the Face of the Earth.* To the same Purpose speaks *Joshua*, Chap. xxiv. Ver. 19. *Deut.* xxxii. 16, 17. *They provoked him to* Jealousy *with strange Gods, with Abominations provoked they him to Anger; they sacrificed to Devils, not to God; to Gods whom they knew not, to new Gods that came newly up, whom your Fathers feared not.* Ver. 19, 20, 21. *When the Lord saw it he abhorred them, because of the provoking of his Sons and his Daughters: And he said, I will hide my Face from them, they have moved me to* Jealousy *with that which is not God; they have provoked me to Anger with their Vanities.* Such are the awful Manifestations of God, in a Way of *Jealousy*, for his own Name and the Dignity of his Godhead.

The Heart of God is ſo much ſet upon it to exclude all Rivals or Competitors from any Share in the Prerogatives of Godhead, that he borrows one of his Names from his *Jealouſy* in this Matter; *Exod.* xxxiv. 14. *Thou ſhalt worſhip no other God; for the Lord, whoſe Name is* Jealous, *is a jealous God.*

He declares ſolemnly, that his Honour ſhould not be given to another; nor will he bear that any thing ſhould come near him, or be likened to him in the Glory of his Nature; *Iſa.* xlii. 8. *I am the Lord, that is my Name; and my Glory will I not give to another.* Iſa. xlvi. 9. *I am God, and there is none elſe; I am God, and there is none like me.* Iſa. xl. 18. *To whom will ye liken God, or what Likeneſs will ye compare unto him?* Ver. 25. *To whom will ye liken me, or ſhall I be equal? ſaith the holy One.* And when he threatens his Vengeance againſt the Worſhip of that which is not God, he ſpeaks *in the Fire and Fury of his Jealouſy*, as it is often expreſſed in the Language of the Prophets.

PROP. VI.

God is also so* kind *and* faithful *to his Creatures, as to tell them what are these peculiar and distinguishing* Characters of Godhead, *that they may not run into this Mistake and Guilt of ascribing them to any other.

THO' Men of Learning and Retirement among the *Heathens*, who have devoted themselves to the Study of Philosophy, have found out several of these peculiar Characters of Godhead; and the Light of Reason, if well improved, is sufficient to teach all Men so much of God, as to leave them *without Excuse*, Rom. i. 19, 20. Yet in our fallen and degenerate State we are so thoughtless and foolish, and our Understanding is so feeble, so rash and giddy, that we are ready to commit Mi-

ſtakes in this ſolemn and important Point. Therefore the Bleſſed God in great Condeſcenſion has told us in his Word, what are the peculiar Glories that belong to his Nature, and the Characters by which he will be known and diſtinguiſhed from *all that is not God.*

And ſince he has ſeparated a People to himſelf, and promiſed to give them the Knowledge of himſelf, in order to his Glory and their own Happineſs, he has been ſo kind to them, and ſo faithful to his Covenant, as to mark out thoſe *diſtinguiſhing Characters of Godhead*, by which he will be known, in a very evident manner; and that not in a ſingle Text or two, but in many Places of Holy Scripture, that they may not thoughtleſſly run into this hainous Miſtake, of aſcribing Godhead to any inferior Natures, and incur the dreadful Penalties which his Jealouſy has threat'ned.

PROP. VII.

The peculiar and distinguishing Characters of Godhead are those Names, Titles, Attributes, Works *and* Worship, *which God has assumed to himself in his Word, exclusive of any other Being; and has either asserted them expressly to belong only to himself, or left it sufficiently evident in his Word that they belong to him alone.*

HEre I shall not insist on all the peculiar Characters of Godhead that may be found in Scripture, but mention only a few, (*viz.*) such as in my Opinion seem to carry the cleareſt Evidence with them.

The peculiar *Divine Names* are chiefly these two; (*viz.*) the Name *Jehovah*,

vah, and the Name *GOD*, *with some additional Word of Honour*, as the True God, the Great God, the Mighty God, the only Wise God, God and none else, and God Blessed for ever.

The peculiar *Divine Titles* are, The God of *Abraham*, the Lord of Hosts, King of Kings, and Lord of Lords, the First and the Last.

The peculiar *Divine Attributes* are, Omniscience, Omnipresence and Omnipotence, Eternity and Immutability.

The peculiar *Divine Works* are, the Creation and Conservation of all Things, the Changing of the Heart, and Raising the Dead.

The last peculiar Character of Godhead, is *Divine Worship*.

And, I think, the Words of Scripture where these Characters of Godhead are mentioned, will be most easily compared together, and set in the fairest Light, if I refer them all to be cited under this next Proposition.

PROP. VIII.

Yet these very Names, Titles, Attributes, Works *and* Worship, *which are peculiar to God, and incommunicable to another, are ascribed to* Three *by God himself in his Word; which* Three *are distinguished by the Names,* Father, Son, *and* Holy Spirit.

ONE can hardly read a Leaf of Scripture, especially of the New Testament, but we find some mention made of these Three glorious Agents, *the Father, the Son, and the Holy Ghost*: And tho' these Words are not to be understood precisely in the same Sense as when applied to Men; yet the Meaning of these Words must answer the common Use of them in some main Respect; else surely such Words would not have been used.

And if we consult the general Sense of them in Scripture, we shall find that this

Word

Word *Father* signifies some superior Character, from whom the *Son* derives, at least, his Character of *Sonship*, and upon whom he depends so far as he is a *Son*, by whom he is sent on glorious Errands.

The *Son*, who is also sometimes called the *Only Begotten of the Father*, must have some very extraordinary Relation to the *Father* more than any other Being, and is often employ'd by the *Father*.

The *Holy Spirit* has this Title eminently given him as a Being of a spiritual Nature, as a prime Agent in the Affairs of the *Father* and *Son*; even as the *Spirit* of a Man knows and manages the Affairs of a Man; and He is called *Holy*, because his great Work is to Sanctify and to make Holy the Children of Men.

But of these things I shall speak more hereafter. My Work here is to prove, that all Three have the *peculiar Characters* of *Godhead*.

That the incommunicable Divine *Names, &c.* are ascribed to *God the Father*, the first in the sacred *Trinity*, is universally agreed by all Christians of all Parties, there is therefore no need to spend Time in proving it.

My

My preſent Buſineſs, therefore, ſhall be to ſhew under each of theſe five Heads, (*viz.*) *Names, Titles, Attributes, Works* and *Worſhip*, what are the peculiar Characters of Godhead, and prove, *Firſt*, that they are aſcribed to *Chriſt, the Son of God*; and *then*, that ſeveral of them are aſcribed alſo to the *Holy Spirit*.

Before we enter on this Argument, it may be proper to obſerve, that all Parties allow that the Second Perſon in the Trinity, or our *Lord Jeſus Chriſt*, is ſometimes called the *Angel* or *Meſſenger* of his Father; ſometimes his *Servant*, his *Wiſdom*, the *Brightneſs of his Glory*, the *Expreſs Image of his Perſon*, the *Life*, the *Light*, &c. But the chief Names he is called by, are, ὁ υἱὸς, *huios*, the *Son*, or, ὁ λόγος, *logos*, the *Reaſon* or *Word* of God. I mention this only to ſhew, that where we meet with him in Scripture under theſe various Names, we may know 'tis the ſame Perſon. Nor need I take pains to prove this here, ſince I deſign to mention and make uſe of no place of Scripture where any of theſe Appellations can be controverted, without a par-

a particular Vindication of them to this Sense.

I proceed now to the Argument proposed.

I. *The Names of God ascribed to Christ.*

1. JEHOVAH is a Name peculiar to God; which we may infer from the very Composition of the Word, according to the Opinion of the best *Hebrew* Criticks: For it signifies *Being* it self, He who *was*, and who *is*, and who *shall be*; and therein seems to denote the *Eternity* and the Unchangeableness of God, whose Name is *I am that I am*, Exod. iii. 14. And answers to the Description of God; Rev. iv. 8. *The Lord God Almighty, which was, and is, and is to come.*

But there are most express Scriptures which prove the Name *Jehovah* to be incommunicable; *Psal.* lxxxiii. 18. *Thou, whose Name alone is Jehovah, art the most High over all the Earth.* Isa. xlv. 5. *I am Jehovah, and there is none else, there is no God besides me.* Isa. xlii. 8.

I am

I am Jehovah, that is my Name, and my Glory will I not give to another.

Here let it be noted, for the Benefit of unlearned Chriſtians, that where the Word *Lord* is written in great Letters in the Old Teſtament [LORD] the Word in the *Hebrew* is *Jehovah*; where it is written in ſmall Letters [Lord] it is ſome other Word in the Hebrew, as *Adôn* or *Adonai*, &c. except perhaps one or two Places where the Printer hath made a Miſtake.

Now this Name JEHOVAH is aſcribed to our Lord *Jeſus Chriſt*, or the Son of God, *Jer.* xxiii. 6. The *Righteous Branch* that was to be *raiſed unto David*, was the promiſed *Meſſiah* or *Chriſt*. And *this is the Name whereby he ſhall be called the Lord our Righteouſneſs.* 'Tis evident, that this Name is not aſcribed to *Chriſt* as the Name *Jehovah Niſſi*, [the Lord is my Banner] is given to an Altar, *Exod.* xvii. 15. Or *Jehova-ſhalom*, Judges vi. 24. [the Lord is Peace.] Or as the Name *Jehovah-ſhammah* [the Lord is there] is given to a City, *Ezek.* xlviii. 35. Becauſe 'tis poſſible in all thoſe Places that *God the Father* may be ſignified.

signified. But *Christ* must be the Person meant in these Words, whether they be translated *Jehovah our Righteousness*, or, *Jehovah is our Righteousness*; for it is a Promise concerning the Times of the New Testament, where *Christ* is often described as *our Righteousness*, but God the Father is never described so; 1 *Cor.* i. 30. *Christ Jesus is made unto us Wisdom and Righteousness.*

There are other Places in the Old Testament where the Name *Jehovah* is given to *Christ* upon this very Account; *Isa.* xlv. 24, 25. *Surely shall one say, In Jehovah have I Righteousness and Strength: In Jehovah shall all the Seed of Israel be justified.* Which in the New Testament are thus interpreted, *Rom.* v. 18. *By the Righteousness of one, the free Gift came upon all Men to Justification of Life.* 2 *Cor.* v. 21. *Christ, who knew no Sin, was made Sin for us, that we might be made the Righteousness of God in him.*

Christ is called JEHOVAH, *Isa.* vi. 1, 9, 10. *I saw the Lord* Jehovah *sitting upon a Throne, and He said, Go and tell this People, Hear ye indeed, but understand*

ſtand not; and ſee ye indeed, but perceive not; make the Heart of this People fat, and make their Ears heavy, and ſhut their Eyes, leſt they ſee with their Eyes, and hear with their Ears, and underſtand with their Hearts, and convert and be healed. Compared with *John* xii. 40, 41. *He hath blinded their Eyes, and hardned their Hearts, that they ſhould not ſee with their Eyes, and underſtand with their Hearts, and be converted, and I ſhould heal them. Theſe things, ſaid* Iſaias, *when he ſaw his Glory, and ſpake of him.* 'Tis manifeſt enough to any whoſe preconceived Opinions do not turn them aſide from the obvious Senſe of Scripture, that our Lord *Jeſus Chriſt* is the Perſon here meant.

So *Zech.* xi. 12, 13. *They weighed for my Price thirty Pieces of Silver: And the Lord* [Jehovah] *ſaid unto me, Caſt it unto the Potter, a goodly Price that I was prized at of them!* Compared with *Matth.* xxvii. 9. *Then was fulfilled that which was ſpoken, They took the thirty Pieces of Silver, the Price of him that was valued.* The Prophet here tells us, it was the Lord *Jehovah* that

was

was thus valued, and that was *Christ*, as St. *Matthew* applies it.

That the Name *Jehovah* is applied also to *Christ* in other Places, I shall take frequent Notice.

2. The Name GOD, *with some additional Honour*, is another Name whereby God is distinguished from Creatures; as, *The True God*, *The Great and Mighty God*, *The only Wise God*, *The only God*, *or God and none else*, *and God blessed for ever*. For tho' upon some special Account the Word *God* is sometimes applied to a Creature, yet 'tis without any honourable Addition or Epithet joined to it.

(1.) THE TRUE GOD is a distinguishing Name. *John* xvii. 3. *This is Life eternal, to know Thee the only true God.* Now *Christ* is so called, 1 *John* v. 20, 21. *And we know that the Son of God is come, and hath given us an Understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal Life. Little Children, keep your selves from Idols, Amen.*

'Tis

'Tis very unlikely that the Apoſtle *John* ſhould conclude his Epiſtle with ſuch a ſolemn Charge againſt Idolatry, or the worſhiping that which is not God, and yet in the foregoing Verſe leave his Expreſſion concerning *the True God* ſo eaſily and ſo naturally to be interpreted concerning *Chriſt Jeſus*, if he were not the *True God*.

It is farther evident, that he who is called the *Eternal Life* in this Verſe, is the *True God*; and 'tis as evident, that *Chriſt* is called the *Life*, and the *Eternal Life*, in the ſame Epiſtle, 1 *John* i. 2. *For the Life was manifeſted, and we have ſeen it, and ſhew unto you that Eternal Life*, [*i. e.* the Son of God] *which was with the Father, and was manifeſted unto us.*

(2) THE GREAT AND THE MIGHTY GOD is a diſtinguiſhing Name. *Deut.* x. 17. *The Lord God, your God, is a Great God, a Mighty, and a Terrible.* Jer. xxxii. 18, 19. *The Great, the Mighty God, the Lord of Hoſts is his Name. Great in Counſel, and Mighty in Works.* Which Appellations are given to *Chriſt*. Titus ii. 13. *Looking for the bleſſed Hope,*

and

and the glorious Appearance of the Great God and our Saviour Jesus Christ, or as it may properly be translated, *our great God and Saviour Jesus Christ.* Isa. ix. 6. *To us a Child is born, to us a Son is given, his Name shall be called Wonderful, Counsellor, the Mighty God.*

(3.) THE ONLY WISE GOD is a distinguishing Name. 1 *Tim.* i. 17. *To the King Eternal, Immortal, Invisible, the only Wise God, be Honour and Glory for ever and ever, Amen.* Rom. xvi. 27. *To God only Wise be Glory thro' Jesus Christ for ever, Amen.* Which Character is applied to *Christ* himself. Jude 24, 25. *Now unto him that is able to keep you from falling, and to present you faultless before the Presence of his Glory with exceeding Joy; To the only wise God our Saviour be Glory and Majesty, Dominion and Power, both now and ever, Amen.* Now that this Doxology is ascribed to *Christ*, it appears not only from this that he is called *our Saviour*, which is *Christ*'s special Title; but 'tis he who shall *present the Church without fault to himself*, or, *before the Presence of his own Glory.* See *Eph.* v. 25, 27.

Christ loved the Church, and gave himself for it, that he might present it to himself a glorious Church, not having Spot or Wrinkle, &c. *and without Blemish.*

(4.) THE ONLY GOD, or, GOD AND NONE ELSE, is another distinguishing Name. *Deut.* iv. 35, 39. *The Lord he is God, and there is none else besides him.* Isa. xlv. 5. *I am the Lord, and there is none else; there is no God beside me.* Now whosoever will read the latter End of the 45th Chapter of *Isaiah*, from *ver.* 15. to *ver* 25. will find several Expressions of the same kind. *I am the Lord, there is no God else beside me; I am God, and there is none else*; and yet they are applied to this Person, who is eminently called the *Saviour*, *ver.* 15, 21. in whom *Israel shall be saved with an everlasting Salvation*, ver. 17. To whom *all the Ends of the Earth* are to *look that they may be saved*, ver. 22. In whom we *have Righteousness and Strength*, ver. 24. In whom *the Seed of Israel shall be justified and shall glory*, ver. 25. And to whom *every Knee shall bow*, and *every Tongue shall swear*, ver. 23. All

which

which Characters belong to our Lord *Jesus Christ* in the common Language of the New Testament, and this 23d Verse is particularly cited and applied to him. *Rom.* xiv. 10, 11. *We shall all stand before the Judgment-Seat of Christ: For it is written, As I live, saith the Lord, every Knee shall bow to me, and every Tongue shall confess to God.* And whosoever will read that Chapter from the 6th to the 12th Verse, will find the Words *Lord*, *God*, and *Christ*, used very promiscuously for one another.

(5.) God Blessed for Ever is also a distinguishing Name. 2 *Cor.* xi. 31. *The God and Father of our Lord Jesus Christ, which is blessed for evermore.* Rom. i. 25. They *worshiped and served the Creature more than the Creator, who is blessed for ever, Amen.* Yet this Name is given to Christ, *Rom.* ix. 5. Christ *who is over all, God blessed for ever, Amen.*

Here 'tis proper to be noted, that when the Word God is applied to Creatures in Scripture, there is generally some degrading Circumstance, or some diminishing Expression added in the same Place,

to

to exclude them from any Intereſt or Share in the *True Godhead*. But when it is aſcribed to *Jeſus Chriſt*, there are Characters of additional Honour often joined to it, to ſhew that he is the *True God*. So if *Satan* be called *God*, 'tis but the *God of this World*, 2 Cor. iv. 4. If *Moſes* be called *God*, 'tis a God that was *made*, *a God* only *to Pharaoh*, and a God whoſe *Brother* was a *Man*. Exod. vii. 1. *I have made thee a God to* Pharaoh, *and* Aaron *thy Brother ſhall be thy Prophet*. If *Magiſtrates* are called *Gods*, they are *mortal* Gods, *Pſal.* lxxxii. 6. *I have ſaid, ye are Gods, but ye ſhall die like Men*. If *Angels* are called *Gods*, they are ſuch Gods as *worſhip* a Superior God, *Pſal.* xcvii. 7. *Worſhip him, all ye Gods*. But our *Lord Jeſus* is called the *True God, the Great and the Mighty God, the only Wiſe God, God, and there is none beſides him, God bleſſed for evermore*, as we have ſhewn already; and that *God*, whom other *Gods* (or Angels) *worſhip*, as we ſhall ſhew hereafter.

II. *The Titles of God ascribed to Christ.*

1. THE GOD OF ABRAHAM, ISAAC, AND JACOB. This was the glorious Name whereby God described himself when he sent *Moses* to fetch *Israel* out of the Land of Bondage; *Exod.* iii. 6, 15. *I am the God of thy Father, the God of* Abraham, *&c. And God said to* Moses, *thus shalt thou say to the Children of* Israel, *the Lord God of your Fathers, the God of* Abraham, *the God of* Isaac, *and the God of* Jacob, *hath sent me to you. This is my Name for ever, and this is my Memorial unto all Generations.*

And yet the Person who speaks this, is called the *Angel of the Lord.* Ver. 2. *And the Angel of the Lord appeared unto him in a Flame of Fire, out of the midst of a Bush*; and 'tis plain, that he who sate or dwelt in the Bush was *God* himself, *Exod.* iii. 16. and 4, 5. This is *the Lord God of the Fathers, the God of* Abraham, *the God of* Isaac, *the God of* Jacob, who *appeared to* Moses *in the Bush*; all this is confirmed in the New

Testa-

Teſtament, *Acts* vii. 30. where this Hiſtory is repeated. And when *Moſes* would bleſs the Tribe of *Joſeph* with a Divine Bleſſing, and the Favour of God, he calls it the *Good Will of him that dwelt in the Buſh*, Deut. xxxiii. 16.

Here I ſhall take Occaſion to enlarge a little on theſe Appearances of *Chriſt* to the Patriarchs.

Chriſt Jeſus is that God who called to *Abraham* and bid him offer up his Son, *Gen.* xxii. 1, *&c.* for he is called the *Angel of the Lord*, ver. 11. when he *called to him out of Heaven, and ſaid* —— *Now I know that thou feareſt God, ſeeing thou haſt not with-held thy Son, thy only Son from me, i. e.* From that God who commanded him to be offered up. This was the *Angel of the Covenant*, and yet the *God of Abraham*.

The Angel which redeemed Jacob *from all Evil*, is the *God before whom* his *Fathers* Abraham *and* Iſaac *did walk, and the God which fed him all his Life long*, Gen. xlviii. 15, 16.

And 'tis univerſally agreed by the ancient and modern Writers, that this *Angel* was the ſame who appeared to *Abra-*

ham, when *the Word of the Lord came to him in a Vision*, Gen. xv. 1, 2. This was the *Lord* who appeared to him. *Gen.* xvii. 1. *And said, I am the Almighty God.* This is one of those *three Men who appeared to Abraham*, Gen. xviii. 1, 2. who is called *Jehovah*, ver. 13, 14, *&c.* This was the *Man* who *wrestled with Jacob*, Gen. xxxii. 24. who is called *God*, ver. 28, 30. who is styled the *Angel of God*, the *Angel of the Lord*, and the LORD, or *Jehovah*, promiscuously, in his Appearance to *Gideon*, Judg. vi. 12, 14, 16, 20, 21, 22, 23. The *Captain of the Lord's Host*, appearing to *Joshua*, who is called the LORD, or *Jehovah*, *Josh.* v. 14, 15. compared with vi. 2. who is also the *Angel of God's Presence*, Isa. lxiii. 9. The *Angel* or *Messenger of the Covenant*, Mal. iii. 1. and *the Angel in whom is the Name of God*, Exod. xxiii. 20, 21. or in whom Godhead dwells; *i. e.* the *Messiah*, or our Lord *Jesus Christ*, who appeared often to the Patriarchs in a visible Shape, as a Prelude or Token of his future Incarnation.

Nor

Nor did he favour the *Patriarchs* only with ſuch a Viſit, but the *Prophets* were bleſſed with it too. *Iſa.* vi. is a plain Inſtance of it, as we have ſhewn before, where *Iſaiah* ſaw *Chriſt* in great Magnificence and Glory.

Ezekiel had the ſame Favour alſo, and that frequently, *Ezek.* i. 26. *And above the Firmament that was over the Heads of* the Living Creatures *was the Likeneſs of a Throne.* —— *and the Likeneſs as the Appearance of a Man above upon it.* Ver. 28. *This was the Appearance of the Likeneſs of the Glory of the Lord,* or Jehovah; *and when I ſaw it, I fell on my Face, and I heard a Voice of one that ſpake. Chap.* iii. 23. He enjoyed the ſame Viſion. And *Chap.* viii. 1, 2, 3, 4. He was favoured with it again, and *the Glory of the God of Iſrael was there. Chap.* x. 15, 19, 20. The ſame again. And xi. 22.

Amos alſo ſaw *God* in the Form of a Man or Angel, *Amos* vii. 7. for *he ſtood upon a Wall with a Plumb-line in his Hand,* and talked with him. And *Chap.* ix. 1. He *ſtood on the Altar* and ſpake to him.

Zechariah, in the first Six Chapters of his Prophecy, conversed with the *Angel of the Lord* in the Form of a Man, as *Chap.* i. 9. and ii. 1, 3. and iii. 1, *&c.* Yet this *Angel* sometimes seems to be the same with the *Lord* or *Jehovah*, as i. 19, 20. and ii. 1, 3, 5. and iii. 1, 2.

Now that most or all of these Appearances was *Jesus Christ*, is generally owned by Christians of all Ages, and all Parties; there are scarce any that have denied it.

And 'tis evident, that in these and other Places this *Angel* assumes the peculiar and distinguishing Titles of the *Great God* to himself: In his Appearance to the more ancient Fathers he called himself *God Almighty*, as in *Exod.* vi. 4. But when he appeared to *Moses*, he made himself known by his Name *Jehovah*, ver. 2, 3. *And God spake unto* Moses, *and said unto him, I am the Lord* [or Jehovah:] *And I appeared to* Abraham, *unto* Isaac, *and to* Jacob, *by the Name of God Almighty; but by my Name* JEHOVAH *was I not known to them.*

Now it was not possible for those to whom he appeared to distinguish him from

from the *True and Eternal God*, when he uſed thoſe expreſs Words, *I am God Almighty*, [or *Alſufficient*] *I am* [*Jehovah*] *the* LORD; *I am that I am*; *I am the God of* Abraham, *&c.* and conſequently they were neceſſarily expoſed to the Danger of Idolatry, and in a manner (I may ſay) they were unavoidably led into it, if the Perſon ſpeaking to them were not really the true and eternal God, the proper Object of Divine Worſhip.

It ſeems to me but a poor and feeble Evaſion to ſay, That all theſe magnificent and diſtinguiſhing Names and Titles of the *Great and Bleſſed God* might be aſſumed by the *Angel*, or *Chriſt*, tho' he were but a Creature, becauſe he came in the Name, and with the Authority of the True God. (1.) 'Tis by no means agreeable to the Majeſty and high Jealouſy of God to *give his Name and Glory* thus *to another*, without any ſufficient and moſt evident Token of Diſtinction. (2.) 'Twas too aſſuming and preſumptuous in a *Creature* thus to perſonate *God, his Maker*, without ſome preſent and apparent diſtinguiſhing Marks of his own In-

feriority. And, (3.) 'Twas too hard and invincible a Temptation to *Abraham*, and *Jacob*, and *Moses* themselves, to practise Idol-worship, and give Divine Honours to *that which was not God.*

It is therefore made clear to me with abundant Evidence, that in all these Appearances the True and Eternal GOD Himself was present; and, as 'tis expresst concerning *Christ*, Col. ii. 9. so in those Figures and Appearances, whether of Light or Fire, of a Man or an Angel, there *dwelt All the Fullness of the Godhead bodily.*

2. THE LORD OF HOSTS is another glorious and distinguishing Title of God: He that is Supreme over all the Hosts or Armies of Heaven and Earth. 2 *Sam.* vi. 2. *God, whose Name is called the Lord of Hosts.* 2 Sam. vii. 26. *The Lord of Hosts is God over Israel.* Psal. xxiv. 10. *The Lord of Hosts is the King of Glory.* Isai. i. 24. *Thus saith the Lord, the Lord of Hosts, the Mighty One of Israel.* Isai. vi. 3. *Holy, Holy, Holy, is the Lord of Hosts, the whole Earth is full of his Glory.* And there are a Multitude

titude of Places beſide to this Purpoſe in the Word of God.

Yet this Title is applied to *Chriſt* even in ſome of theſe very Places, where it is mentioned as God's diſtinguiſhing Character; *Hoſea* xii. 3, 4, 5. where the Hiſtory of *Jacob*'s wreſtling with the Man or Angel is recorded, it is ſaid, *By his Strength he had Power with God, yea he had Power over the Angel, and prevailed: He wept and made Supplication unto him: He found him in* Bethel, *and there he ſpake with us. Even the Lord God of Hoſts, the Lord is his Memorial.* You ſee here that *God*, the *Lord God of Hoſts*, is the Angel with whom *Jacob* wreſtled. So *Iſa.* viii. 13, 14. *Sanctify the Lord of Hoſts himſelf, and let him be your Fear, and let him be your Dread; and he ſhall be for a Sanctuary, but for a Stone of Stumbling, and for a Rock of Offence, to both the Houſes of* Iſrael. Which is interpreted concerning *Jeſus Chriſt*, 1 *Pet.* ii. 6, 8. He is the *chief Corner-Stone laid in* Zion *elect* and *precious*, as *Iſa.* xxviii. 16. *and a Stone of Stumbling, and a Rock of Offence.* Which appears ſtill with greater Evidence,

if you compare *Psal.* cxviii. 22. with *Matt.* xxi. 42. and *Luke* ii. 34.

Many other Instances of this kind we may find in the same Prophet, as *Isa.* liv. 5. *Thy Maker is thy Husband, the Lord of Hosts is his Name, and thy Redeemer the Holy One of* Israel, *the God of the whole Earth shall he be called*; compared with 2 *Cor.* xi. 2. *I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ.* *God*, our Maker, is our Husband, as the Prophet speaks; and *Christ*, our Redeemer, is the one Husband to whom we are espoused by the Apostle. But I proceed to the next.

3. KING OF KINGS, AND LORD OF LORDS, is another Title which God assumes to himself, *Deut.* x. 17. *The Lord your God is God of Gods, and Lord of Lords, a great God and a mighty, and a terrible*, &c. 1 Tim. vi. 15, 16. *The blessed and only Potentate, the King of Kings, and Lord of Lords, whom no Man hath seen or can see: To him be Honour and Power everlasting, Amen.* Yet this Title is ascribed to *Christ*, Rev. xvii. 14. *The Lamb shall overcome, for he*

he is the Lord of Lords, and King of Kings. And *Rev.* xix. 13, 16. *His Name is called the Word of God*; as *John* i. 1. *And he hath on his Veſture, and on his Thigh a Name written,* KING OF KINGS, AND LORD OF LORDS.

4. THE FIRST AND THE LAST is a peculiar Title of God, *i. e.* the Firſt Cauſe and Laſt End of all Things. He *by whom* all things were made, and *for whoſe Glory* they were deſigned. He who exiſted before all; and ſhould all Things ceaſe to be, he would exiſt for ever the ſame, *Iſa.* xli. 4. *I the Lord the firſt and with the laſt, I am he,* Iſa. xliv. 6. *Thus ſaith the Lord, the King of* Iſrael *and his Redeemer, the Lord of Hoſts, I am the Firſt, and I am the Laſt, and beſides me there is no God.* So the xlviiiᵗʰ of *Iſaiah*, ver. 11, 12. *I will not give my Glory to another. Hearken to me, O* Jacob, *I am he, I am the Firſt, I alſo am the Laſt.* Yet our Lord *Jeſus* aſſumes this Title himſelf, *Rev.* i. 17, 18. *Fear not, I am the Firſt and the Laſt, I am he that liveth and was dead, and behold I am alive for evermore, Amen.* And *Rev.* ii. 8. *Theſe*

things ſaith the Firſt and the Laſt, who was dead and is alive. Rev. i. 11. *I am Alpha and Omega, the Firſt and the Laſt.* Theſe Verſes without Controverſy belong to *Chriſt*; and perhaps the 8th Verſe alſo, *I am Alpha and Omega, the Beginning and the Ending, ſaith the Lord; which is, and which was, and which is to come, the Almighty.*

III. *Attributes of God aſcribed to Chriſt.*

Theſe are Omniſcience, Omnipreſence, and Omnipotence, Eternity and Immutability.

1. OMNISCIENCE, or the *Knowledge of all things*, and particularly of the Heart of Man, and his ſecret Thoughts. This is a peculiar Property of God, *Iſa.* xli. 21, 23. *Produce your Cauſe, ſaith the Lord, bring forth your ſtrong Reaſons, ſaith the King of* Jacob, *ſhew the things that are to come hereafter, that we may know that ye are Gods.* 1 Kings viii. 39. *For thou, even thou only, knoweſt the Hearts of all the Children of Men.* Amos iv. 13. *He that formeth the Mountains,*

tains, and createth the Wind, and declareth to Men what is his Thought, the Lord, the God of Hosts is his Name. Jer. xvii. 9, 10. *The Heart of Man is deceitful above all things, Who can know it? I the Lord search the Heart, I try the Reins, to give to every Man according to his Ways, and according to the Fruit of their Doings.*

Now this universal and extensive Knowledge of all Things, even of the Hearts and of the Thoughts of Men, which is so special a Property of *Godhead*, is ascribed to *Jesus Christ* almost in the same Words in which it is attributed to the *Father*; *John* xxi. 17. Peter *saith to Christ, Lord, thou knowest all things, thou knowest that I love thee.* John ii. 24, 25. *Jesus knew all Men, and needed not that any one should testify of Men; for he knew what was in Man.* Matt. xii. 25. *And Jesus knew their Thoughts.* Rev. ii. 23. *All the Churches shall know that I am he which searches the Reins, and the Hearts, and I will give to every one of you according to your Works.* Where we may remark the *Emphasis* of this Expression; *Christ* does not

say

ſay meerly, *I can ſearch the Heart, and try the Reins*; but, *I am he which ſearcheth the Hearts*, &c. uſing the very Words of *Jeremiah* the Prophet, as tho' he would have ſaid, That very Character of Godhead belongs to me, I am that Omniſcient Being.

2. OMNIPRESENCE is a diſtinguiſhing Perfection of God, which implies the *Immediate Preſence of God in all Places*; taking Cognizance of, and managing all the Affairs of his univerſal Kingdom, *Pſal.* cxxxix. 7. *Whither ſhall I fly from thy Preſence? If I aſcend up to Heaven, thou art there; if I make my Bed in Hell, behold thou art there.* And this is the common Conſolation that God gives to his People whereſoever they are; *Fear not, for I am with thee*, Iſa. xli. 10. and xliii. 5, *&c.* And he gives this Encouragement to his People, and this Terror to his Enemies, *Jer.* xxiii. 24. *Can any hide himſelf in ſecret Places that I ſhall not ſee him? ſaith the Lord: Do not I fill Heaven and Earth? ſaith the Lord.*

And ſo does our Lord *Jeſus Chriſt* fill Heaven, and Earth, and all Things; for

for the Church is called *the Body of* Chriſt, *and the Fulneſs of him that filleth all in all.* He promiſes his Preſence with his People in the ſame Divine Language, *Matt.* xviii. 20. *Where two or three are gathered together in my Name, there am I in the midſt of them.* Matt. xxviii. ult. *Lo I am with you always to the End of the World.*

The Preſence of the Lord *Jehovah*, both in Heaven and on Earth at the ſame time, ſeems to be intimated, *Gen.* xix. 24. *Then the Lord* (Jehovah) *rained upon* Sodom *and upon* Gomorrah *Brimſtone and Fire from the Lord* (Jehovah) *out of Heaven.* What has been ſaid before concerning the Appearances of Chriſt, as the Angel of the Covenant to the Patriarchs, makes it evident that the *Jehovah* on Earth, who had been a little before talking with *Abraham* about the Deſtruction of *Sodom*, was our Lord *Jeſus Chriſt*: And ſince there is but one *Jehovah*, he muſt be the ſame with *Jehovah* in Heaven; and this is further confirmed by a parallel Text, *John* iii. 13. *And no Man hath aſcended up to Heaven, but he*

that

that came down from Heaven, even the Son of Man which is in Heaven.

3. OMNIPOTENCE, or *Almighty Power*, is another Divine Attribute that I shall name in this place. ALMIGHTY is so peculiar a Character of Godhead, that GOD takes it for his very Title in above fifty Places of the Old Testament. 'Tis expressed in the *Hebrew* by the Word שדי *Shaddai*, and in several Places of the Book of the *Revelations* by παντοκράτωρ *Pantocrator* in the *Greek*. Now our Lord *Jesus Christ* is this *Almighty* wheresoever he appeared to the Patriarchs in a visible Form under this Name; as to *Abraham*, *Gen.* xvii. 1. to *Jacob*, *Gen.* xxv. 11. *Gen.* xlviii. 3. and perhaps it is he who speaks, *Rev.* i. 8. and the Apostle *Paul* tells us, *Phil.* iii. *ult.* that *he has Power to subdue all Things to himself.*

4. The Attribute of ETERNITY, or without Beginning or End, is also a peculiar distinguishing Perfection of God, *Psal.* xc. 2. *From Everlasting to Everlasting thou art God.* The *Eternity* of God is also denoted by that Title of his, *I am the First, and I am the Last, and besides me there is no God*, Isa. xliv. 6.

Now

Now our *Lord Jeſus Chriſt* has this ſame Eternity, for He is that *God, whoſe Throne is for ever and ever*, Heb. i. 8. He is *the Alpha and Omega, the Firſt and the Laſt*, Rev. i. 11. and ii. 8. And the Hiſtorical Eternity of *Melchiſedeck*, whoſe *Beginning of Days* and *End of Life* are not mentioned in Hiſtory, renders him a proper Type of *Chriſt, the Son of God, who has no Beginning of Days, or End of Life*, and who muſt have real and true Eternity to anſwer this Type, *Heb.* vii. 3.

5. The laſt Attribute I ſhall mention, is, IMMUTABILITY, or *Unchangeableneſs*. This God aſſumes to himſelf as a peculiar Glory. See *Mal.* iii. 6. *I am the Lord, I change not*. So is *Chriſt* unchangeable. *Heb.* i. 12. The Heavens and Earth *ſhall be changed, but Thou art the ſame, and thy Years ſhall not fail.* Heb. xiii. 8. *Jeſus Chriſt the ſame Yeſterday, to Day, and for ever.*

IV. *Divine Works*, or *Operations aſcribed to Chriſt.*

The CREATION *of the World* is a Work of Almighty Power, and belongs only

only to God, *Gen.* i. 1. *In the Beginning God created the Heavens and the Earth.* It is ascribed to him in Scripture as a distinguishing Character of Godhead, *Heb.* iii. 4. *He that built all things is God.* The Lord himself maintains this as his own Prerogative, *Isa.* xliv. 24. *I am the Lord that maketh all things, that stretcheth forth the Heavens alone, that spreadeth abroad the Earth by my self*; yet this Almighty Work is attributed to *Christ*, John i. 1, 3. *In the Beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was nothing made that was made*; and *ver.* 10. *The World was made by him.* Psal. cii. 25, 26, 27. *Of old hast thou laid the Foundations of the Earth, and the Heavens are the Work of thy Hands: They shall perish, but thou shalt indure*, &c. All which three Verses are spoken concerning *Christ*, as appears in *Heb.* i. 10, &c. *Thou, Lord, in the Beginning hast laid the Foundations of the Earth, and the Heavens are the Work of thy Hands*, &c.

And

And here it is proper to take notice of Four Things.

(1.) That the Way whereby God creates all Things, is *by his Word*, to ſhew with what Eaſe Almighty Power performs ſo Divine a Work, *Gen.* i. 3. *And God ſaid, Let there be Light, and there was Light.* Pſal. xxxiii. 9. *He ſpake, and it was done; he commanded, and it ſtood faſt.* And *Heb.* xi. 3. *The Worlds were framed by the Word of God.* And 'tis in the ſame manner that our Lord *Jeſus Chriſt* is ſaid to *uphold all things*, (viz.) *by the Word of his Power*, Heb. i. 3. which ſignifies *his mighty*, or rather *Almighty Word* [a].

(2.) It may further be obſerved, that as God is the *firſt Cauſe* of all created Beings, ſo he is the *laſt End* of all. All Things were made *for* him, as well as *by* him; *Rev.* iv. 11. *Thou haſt created all*

[a] Here it may be noted, that 'tis not the Word Λόγος, *Logos*, that is uſed either in the *Heb.* i. 3. or in *Heb.* xi. 3. which is generally choſen when the Father is repreſented as acting by his *Son* or the *Perſonal* WORD: But the Word Ῥῆμα, *Rema*, is uſed in both theſe places, to ſhew that the Son of God upholds the Creation by a meer Word of Command, acting in the ſame eaſy, and Almighty, and Divine manner as the Father.

Things,

Things, and for thy Pleaſure they are, and were created. Heb. ii. 10. *It became him, for whom are all Things, and by whom are all Things,* which is a Deſcription of *God.* Even ſo all Things were created *for Chriſt,* as well as *by him.* See *Col.* i. 16, 17. *By him were all Things created that are in Heaven, and that are in Earth, viſible and inviſible; whether they be Thrones, or Dominions, or Principalities, or Powers; all Things were created by him, and for him. And he is before all Things, and by him all Things conſiſt,* or are conſerved in their Being and appointed Station and Order.

(3.) I remark yet further under this Head, That *Creation* is ſuch a peculiar Work of God, that his Exiſtence or Being, his very Nature, Power and Godhead are certainly and infallibly inferred from it, as the Apoſtle *Paul* aſſures us, *Rom.* i. 20. *The inviſible things of* God *from the Creation of the World, are clearly ſeen, being underſtood by the Things that are made, even his Eternal Power and Godhead; ſo that they are without Excuſe;* even they who do not glorify that Being as *God,* whom they may eaſily

ſily know by the Work of Creation. Thence it follows, that our Lord *Jeſus Chriſt* muſt be the true *God*, muſt have *Eternal Power and Godhead*, and muſt be *glorified as God*, ſince he *created all Things*: For if any Being that had not Eternal Power and Godhead could create a World, then St. *Paul's* Argument is feeble, and falls to the Ground; then the viſible Things of the World do not prove the Exiſtence of an Inviſible, Eternal and Almighty God.

Human Reaſon can find out no higher Being than Him, by whom all Things were created, even that *Eternal Power and Godhead*, which made all Things, and was before all Things, even from Eternity. Now if *Jeſus Chriſt* be the Creator, then he is the higheſt Being that Reaſon can find out, and demands all the Honours of true Godhead.

(4.) It may be obſerved, in the laſt place, That if our Lord *Jeſus Chriſt* were but a meer Man, and not the Creator of the Heavens and the Earth, and yet had the Honour and Worſhip of a God given to him, he ſeems to fall under that Sentence of Deſtruction which is pronounced

nounced by the true and living God, *Jer.* x. 11. *The Gods that have not made the Heavens and the Earth, even they shall perish from the Earth, and from under these Heavens.* But this leads me to the last distinguishing Character of Godhead.

V. *Divine Worship ascribed to Christ.*

Religious WORSHIP is so peculiar a Prerogative of God that he will by no means suffer any meaner Being to share in it. He assumes this Character to himself with a Divine Jealousy, lest any thing beneath God should partake of it; *Deut.* vi. 13, 14, 15. *Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name. Ye shall not go after other Gods, for the Lord thy God is a jealous God among you, lest the Anger of the Lord thy God be kindled against thee, and destroy thee from off the Face of the Earth.* This Charge is repeated again, *Deut.* x. 20. and 'tis cited by our Lord *Jesus Christ* in these Words, *Matt.* iv. 10. *It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

ſerve. The firſt Command doubtleſs includes this meaning, *Thou ſhalt have no other Gods before me, i. e.* no other Objects of Worſhip; and *Exod.* xxxiv. 14. repeats it, *Thou ſhalt worſhip no other God; for the Lord, whoſe Name is* Jealous, *is a jealous God.*

Yet it is abundantly evident, that our Lord *Jeſus Chriſt* is the proper Object of Worſhip, both for Angels and Men, *Heb.* i. 6. *And again, when he bringeth the Firſt begotten into the World, he ſaith, Let all the Angels of God worſhip him.* Which is cited from *Pſal.* xcvii. 7. *Worſhip him all ye Gods:* Upon which Account our Lord *Jeſus Chriſt* may be called *the God of Gods,* as well as the Father, *Deut.* x. 17. *Pſal.* cxxxvi. 2. ſince *Angels,* which are called *Gods,* muſt *worſhip him.* And let it be noted, that if our Tranſlation be right, this is not that Worſhip or Honour which is given him as Mediator by the Father's Appointment, upon the Account of his Sufferings and Death, as it is elſewhere expreſſed, but upon the Account of his Original Divine Nature, and as God now taking Fleſh: Tho' it muſt be confeſſed

fessed the *Greek* Words rather bear this Sense, *When he bringeth again his First begotten into the World*, which may refer to his Resurrection; yet still 'tis evident, that Angels must worship him.

Our Lord *Jesus Christ* was worshipped as the true God, the *Lord Jehovah*, by the *Patriarchs*, when he appeared unto them in a visible Shape under the Old Testament.

He was worshipped also when he dwelt on Earth very often; but I will not cite nor insist on particular Instances of this, because some may doubt whether this were not sometimes a meer high Degree of Reverence and Obeisance paid to him under the surprizing Influence of his Miracles, which does scarce amount to Religious Worship, since his Godhead was not then so fully discovered to his Disciples, as to carry them above all Doubt of his *Messiahship* or his *Deity*. But we have plain Testimonies of *Divine Worship* paid to him after his Resurrection; for *Thomas* honoured him as his *Lord and* his *God*, *John* xx. 28. He was worshipped by *Stephen* with his dying Breath, *Acts* vii. 59. and with him that first Martyr

Martyr entrusted his departing Soul. Nor do we ever find the least Hint of his Dislike or Prohibition of Worship. Nay, he commends the Faith of *Thomas* calling him *Lord and God.* Whereas good Men and Angels have ever forbid Worship to be paid to them, as being due to God alone. So when *Cornelius* worshipped *Peter*, *Acts* x. 26. *Peter* forbid *him* and *said, Stand up; I my self also am a Man.* So when *John* worshipped the Angel, *Rev.* xix. 10. and xxii. 8, 9. he refused the Worship twice, *and said, See thou do it not: I am thy Fellow-Servant; worship God: i. e.* God only is the proper Object of thy Worship.

It may be very properly observed concerning these two Texts in the Book of *Revelations*, where the Angel refuses Worship, and directs it to be paid only to *God*, that this was done after the full Glorification of *Christ*, when God had appointed *every Knee to bow to him*, and exalted him in our Nature to his full Majesty and Dominion, and when he was known and adored by the Church as the proper Object of Worship. Now if *God only* was to be worshipped in that

Day, it is a plain Consequence, that *Christ is God.*

That this *Worship* is due to *Christ*, is further confirmed by the expres Orders which are given by God himself, both in the Old and New Testament, for the Worship of his Son *Jesus Christ*, Psal. xlv. 11. *He is thy Lord, and worship thou him.* John v. 23. *That all Men should honour the Son, as they honour the Father.* And the great and blessed God, who is so jealous of his own Prerogative and Worship, would never have suffered those Practices, much less would he have commanded them, if *Christ* had not been really the true God, and in some way and manner one with himself, and fit to receive the same Divine Honours.

Objection. Some may be ready to say, *This is a sort of lower Adoration*, a *subordinate sort of Divine Worship*, that is paid to *Jesus Christ*, who is called *God* in Scripture; whereas *God the Father* must have *supream Divine Worship*, and reserves to himself still this supream and distinguishing Prerogative of true Godhead.

Answer.

Answer 1. This seems to be but a vain Evasion, because *the Scripture knows no such Distinctions of supream and subordinate Divine* or *Religious Worship.*

It must be granted (as I have hinted before) that the Scripture sometimes uses the Word *Worship* for other Honours than what are *Divine* and *Religious*, as, 1 *Chron.* xxix. 20. *They bowed their Heads, and worshipped the Lord and the King.* Matt. xviii. 26. *The Servant fell down and worshipped his Lord.* Rev. iii. 9. where *Christ* himself says to the Church of *Sardis, I will make them to come and worship before thy Feet:* And perhaps Some who knew not that *Christ* was *God*, might pay this sort of *Worship* to him on Earth. *Worship*, in this Sense, signifies only an extraordinary Degree of Honour paid to any Superior Person or Character, even as we use the Word in *English*, when we call several Characters, or Societies of Men, *Worshipful.* But this is not *Divine* or *Religious Worship*, such as was appointed to be paid to *Christ* in his Exalted State, and was never forbid even in his State of Humiliation.

Now in *Religious* and *Divine Worship* there is no mention made of two Sorts or Degrees of it. But if such Distinctions were necessary to be observed in our worshipping the Father and the Son, it seems necessary that the Scripture should have plainly and expressly told us of it somewhere, lest we run into the Danger and hainous guilt of *Idolatry*, by paying the *same Divine Worship* to both. There are so many plain Expressions that encourage *proper Divine Worship* to be paid to *Christ*, and no plain Expressions that give us any Notion of a *meaner* or *inferior Divine Worship*, that either the Scriptures seem defective in a most material Point of Religion, or *Jesus* must be worshipped with proper *Divine Honours* as the Father.

Answ. 2. If *Christ* were to be worshipped meerly with inferior Worship, *this would be to set up an Inferior God*; and thus the *Christian* Religion, whose professed Design was to abolish *Polytheism* among the Nations, and to root out the Worship of many Gods, some of higher and some of lower Rank, even this very *Christian* Religion would but

more

more effectually eſtabliſh it hereby; and the Apoſtles would evidently *build up again the Things they deſtroyed.* The very applying the Name of GOD ſo frequently to our Lord *Jeſus Chriſt*, and aſcribing any thing of Divine Characters or Worſhip to Him, if he be not the true and living God, would ſeem to be an unpardonable Fault and groſs Abſurdity in thoſe Men, I mean, the Evangeliſts and the Apoſtles: For they profeſſed to be ſent from God to deſtroy the *Heathen Superſtition*, which conſiſted much in the Worſhip of ſuperior and inferior Deities, and to turn the *Gentiles from theſe Vanities* to the Knowledge and Worſhip of the *one true and living God.* See *Acts* xiv. 15. *Acts* xvii. 23, 24. *Gal.* iv. 8.

Anſw. 3. 'Tis evident, that when *Chriſt* appeared to the Patriarchs as the *Lord Jehovah*, and aſſumed the glorious Names and Titles of God in his Converſe with them, he was worſhipped with *ſupreme* Honour as the *Supreme God*; for they thought him to be ſo, according to his own Aſſertions, *I am the Lord.* They could have no Notion of

Supreme and *Subordinate* Worship. Now 'tis very strange to suppose, what some would persuade us, that after all his Services and Sufferings he should be rewarded only with *subordinate* and *inferior* Worship, who had so long before enjoyed the *supreme*.

The *Objectors* will enquire then, What is that Advancement of Honour which *Christ* received as the Reward of his Sufferings? I *answer*, He was worshipped before as *God*, now as *God-man* and Mediator: Before he might be worshipped as Θεὸς λόγος, *God the Word*, now as *God the Word in Flesh*, as *God incarnate*; that the whole Human Nature might see and know it self united to the Object of Divine Worship.

How far the Blessed *Soul* of our Lord *Jesus* may know and receive its distinct Share of the Thanks and Praises which ascend from the Saints on Earth, is a Secret not so clearly discovered in Scripture: Surely such sacred and inimitable *Zeal* for his Father's Glory, such astonishing *Compassion* to lost Mankind, such a *Life* and such a *Death*, such a *Conflict* and such a *Victory*, deserve the highest Ho-

nours and Glories that we can pay to a Creature. And doubtleſs his exalted Human Nature receives them from all the Bleſſed Spirits above. *Glory, and Honour, and Immortality*, were the Rewards promiſed to every Son of *Adam* who fulfilled the Law of God, *Rom.* ii. 7. and much more are they become due to the *ſecond Adam*, the Man *Chriſt Jeſus*, who fulfilled the Law in every Point, and, by his moſt illuſtrious Obedience, *magnified it, and made it honourable* beyond Expreſſion.

We may add further alſo, That ſince the Man *Jeſus* hath received ſo glorious an Advancement at the Right Hand of God, we may reaſonably ſuppoſe, that his *Human Powers* have a vaſt and extenſive Cognizance of his Churches on Earth; and that he partakes of all thoſe Circumſtances of the Honour done to his *whole ſacred Perſon*, which are not *purely Divine* and incommunicable; tho' we have no Warrant to ſeparate and divide the *Human Nature* from the *Divine*, in the Honours which we pay him.

Still it is the Godhead of *Christ* that is the ſtanding and eternal Ground of all that Divine and Religious Worſhip, which we are bound to give him, tho' we borrow many Motives from his Life, his Love, and his Death. And ſince the great God has ſo often in his Word aſſumed this ſort of *Worſhip* to himſelf, as his own Prerogative and his diſtinguiſhing Character, I am perſuaded he would never have enjoined nor indulged *Worſhip* to be paid to *Jeſus Chriſt* in ſuch a manner as is done in Scripture, how great ſoever his Services had been to God or Man, if he had not the *Fulneſs of the Godhead dwelling in him bodily.*

This ſhall ſuffice to anſwer the Objection ariſing from this Diſtinction of *higher and lower Worſhip.*

I might now run thro' the ſeveral particular Acts of Divine Worſhip, which the Scripture makes the peculiar Rights of *God,* and yet aſcribes them to *Chriſt:* Such as,

BELIEVING or TRUSTING in him; *John* xiv. 1. *Let not your Heart be troubled,* ſaith *Chriſt; ye believe in God,*

God, believe also in me. Rom. xv. 12. *In him shall the Gentiles trust.*

CALLING upon him, and PRAYING to him; *Rom.* x. 13. *For whosoever shall call upon the Name of the Lord, i. e.* Christ, *shall be saved.* *Paul* prayed to him, to take away his Thorn in the Flesh; 2 *Cor.* xii. 8. *For this I besought the Lord thrice that it might depart from me.*

ADORING and PRAISING him; *Rev.* v. 13. *And every Creature which is in Heaven, and on Earth, and such as are in the Sea, and all that are in them, heard I, saying, Blessing, and Honour, and Glory, and Power, be unto him that sitteth on the Throne, and unto the Lamb for ever and ever.*

SWEARING by his Name; *Rom.* ix. 1. *I say the Truth in Christ, I lie not, my Conscience also bearing me Witness in the Holy Ghost.*

Now all these Divine Honours done to our Lord *Jesus*, are foretold in the Old Testament, and required or practised in the New Testament, and would be so many Affronts to the supreme Majesty and Dignity of the Blessed God the Fa-

ther, if *Jesus Christ* were not one and the same God with him, as we shall shew in the following Propositions.

A Variety of other Texts might be cited to make good these Seventh and Eighth Propositions; but I chuse rather, in this Place, to content my self with citing those which are most unexceptionable, and have no just Ground of Controversy belonging to them.

To sum up all, let me make this *one Remark*. That the Places of Scripture which I have brought to shew what are the peculiar and distinguishing Characters of Godhead, are so plain and easy to be understood, and those Scriptures which apply these very same Characters to our Lord *Jesus Christ* are so obvious, so evident, so naturally applicable to him, even in the Divinest Sense of them, that it needs a good deal of Skill, and Wit, and Criticism to divert them to another Sense: If it needed but half so much Art and critical Subtilty to apply those Scriptures to *Jesus Christ*, as it does to turn them away from him, one might be tempted indeed to doubt his Godhead, or to deny it.

It

It is plain that the *Arian* and *Socinian* Doctrines, which deny our Lord *Jesus Christ* to be the True and Eternal God, cannot be supported in Opposition to such obvious Evidences of Scripture, without more Skill and Learning, more Subtilty and nice Arts of Distinction to evade the Sense of plain Words, than the Bulk of common Christians can ever be furnished with. Day-Labourers and Tradesmen, Children and Servants, of the meanest Rank, reading their Bibles, would naturally be led into the Belief of *Christ*'s Divinity; for they could never find out how to explain away such manifest Expressions concerning the Godhead of *Christ*, and make them signify a meer Creature. Thence I would take leave to infer, that *Arian* and *Socinian* Doctrines are not the Doctrines of the Bible, which in Matters of such Moment and Consequence are and must be so easy, open and clear, that the Ignorant and the Unlearned may read and understand; *for of such is the Kingdom of Heaven.*

Now the *plain Christian*, who reads his Bible honestly, and follows the natural Meaning of the Words, will be led

into the most dangerous Mistakes, and to the Practice of downright *Idolatry* by the very Bible it self, if these Divine Characters which I have mentioned are not really applicable to *Christ*. If *Christ* were not a Partaker of *true Godhead*, I can never imagine that the great God, who is so *jealous* of his own Honour, and so *kind* and *faithful* to his People; and who knows how ready Mankind is to take every Occasion to run into *Idol-Worship*, would ever lay such Stumbling-blocks or Temptations in their Way, and leave them in his Word for the Use of all Ages. I cannot perswade my self that this God would have let those Passages stand in the Holy Scriptures as our Rule of Faith and Practice, which have such a natural Tendency to diminish his own Dignity, to give away his Divine Prerogatives to another, and to deceive the Humble and the Simple into such pernicious Snares, and that in a Point of so high and awful Importance.

I proceed now to consider which of the peculiar Divine Characters are ascribed in Scripture to the *Holy Ghost*, and in this part of my Discourse I shall be much

much briefer; not only becauſe the Scripture has not Occaſion to give half ſo many Proofs of the Godhead of the *Holy Spirit*, but becauſe if the true and proper Godhead of *Chriſt* be fully ptoved, that of the *Holy Spirit* will be eaſily admitted.

Divine Characters aſcribed to the Holy Spirit.

I. The *Peculiar Name* of God, which is aſcribed to the *Holy Spirit* in Scripture, is JEHOVAH.

The Spirit of God is the ſame with *Jehovah*; Iſa. vi. 3. *One* of the Seraphims *cried to another*, ſaying, *Holy, Holy, Holy, is the Lord of Hoſts*, (in the Original, 'tis *Jehovah*) *the whole Earth is full of his Glory*. And the Voice of this Jehovah *ſaid*, ver. 9, 10. *Go and tell this People, Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not*, &c. Now that theſe Words were ſpoken by the Holy Ghoſt, is evident from *Acts* xxviii. 25, 26. *Well ſpake the Holy Ghoſt by* Iſaias *the Prophet, unto our Fathers, ſaying, Go unto*

this People, and say, hearing ye shall hear, and not understand; and seeing ye shall see, and not perceive, &c. Nor is it any sufficient Objection, that these Words are applied to *Christ*; John xii. 41. *These things said* Esaias, *when he saw his* (that is, *Christ's*) *Glory, and spake of him.* For *Christ* and the *Holy Ghost* are one in Godhead, as we shall shew hereafter.

Deut. xxxii. 12. *The Lord* or Jehovah *alone did lead him* (that is, *Israel* in the Wilderness.) The Prophet *Isaiah* speaking of this Matter, ascribes it to the Holy Spirit; *Isa.* lxiii. 14. *As a Beast goeth down into the Valley, the Spirit of the Lord caused him* (that is, *Israel*) *to rest; so didst thou lead thy People, to make thy Name glorious.* Now either the Spirit is *Jehovah*, or *Jehovah* alone did not lead them.

Psal. xcv. 3. *The Lord*, or Jehovah, *is a great God, and a great King above all Gods.* Ver. 7, &c. *To Day, if ye will hear his Voice, harden not your Hearts, as in the Provocation, as in the Day of Temptation in the Wilderness: When your Fathers tempted*

tempted me, and proved me, and ſaw my Works. Forty Years long was I grieved with this Generation; which Words are cited by St. *Paul*, as ſpoken by the Holy Ghoſt, *Heb.* iii. 7, 8, 9, &c. *Wherefore, as the Holy Ghoſt ſaith, to Day, if ye will hear his Voice*, &c. *When your Fathers tempted me, and I was grieved with that Generation.* And this is further confirmed, *Iſa.* lxiii. 10. *They rebelled and vexed His Holy Spirit.* And *Stephen* reproving the *Jews*, *Acts* vii. 51. ſaid, *Ye do always reſiſt the Holy Ghoſt: As your Fathers did, ſo do ye.* Nor is it any juſt Objection againſt this, that they were ſaid to *tempt Chriſt* in the Wilderneſs, 1 *Cor.* x. 9. For in point of Godhead *Chriſt* and the *Holy Spirit* are one.

II. The *Peculiar Titles* of God, which ſeem to be uſed promiſcuouſly for God the *Father*, or for the *Holy Spirit*, are theſe, (*viz.*) The *God of Iſrael*, and the *Lord of Hoſts*.

The Holy Spirit is repreſented as one with the GOD OF ISRAEL, 2 *Sam.* xxiii. 2, 3. *The Spirit of the Lord* [or of Jehovah]

Jehovah] *spake by me, and his Word was in my Tongue. The God of* Israel *said, The Rock of* Israel *spake to me, he that ruleth over Men must be just:* Thus the *Spirit* of the Lord is the same with the *God* and the *Rock of Israel.*

He is also called the LORD OF HOSTS in the Text before cited, *Isa.* vi. on which I shall not enlarge.

III. *The Peculiar Attributes of God ascribed to the Holy Spirit,* are, *Omnipresence* and *Omniscience.*

1. OMNIPRESENCE is attributed to the Holy Spirit; *Psal.* cxxxix. 7. *Whither shall I go from thy Spirit? And whither shall I flee from thy Presence?* It is in vain to flee from one who is every where.

John xiv. 16, 17. *The Spirit of Truth* is promised to *abide* with the Saints for ever, to be in them, to dwell in them; *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: He dwelleth* with *you, and shall be in you.* *Rom.* viii. 11. He dwells in Believers according to his Promise, and makes them his holy *Temple.*

ple. 1 *Cor.* vi. 19. And is in all Times, and in all Places, whereſoever his Saints and Servants are, diſtributing his ſeveral Gifts and Graces. 1 *Cor.* xii. 11. *All theſe worketh the ſelf-ſame Spirit, dividing to every Man ſeverally as he will*: Which Expreſſion carries as it were a Divine Sovereignty in it.

2. OMNISCIENCE belongs alſo to the Holy Spirit; 1 *Cor.* ii. 10. *The Spirit ſearcheth all things, yea, the deep things of God.* 'Tis *the Spirit of Chriſt* that was in the Prophets which *teſtified* a thouſand Years *before-hand the Sufferings of Chriſt*, 1 Pet. i. 11. And this is one peculiar Property of Godhead, *Iſa.* xli. 23. where God challenges all other Pretenders to Godhead to vie with him. *Shew the Things that are to come hereafter, that we may know that ye are Gods.* Many minute Circumſtances of the Birth, Life, and Death of *Chriſt*, as well as his Reſurrection and the Propagation of the Goſpel, how exactly were they foretold by ancient Prophets, and all thro' the Inſpiration of this Spirit of Prophecy! 2 *Pet.* i. 21. *Holy Men of God*

God spake as they were moved by the Holy Ghost.

3. ETERNITY is another Attribute of God: And since some Properties of God are ascribed to the *Holy Spirit*, *Eternity* must in the same Sense belong to him also. Perhaps it is he who is called the *Eternal Spirit*, Heb. ix. 14. *The Blood of Christ, who thro' the Eternal Spirit offered himself*, &c. Tho' some Persons rather understand this of the *Eternal Godhead* of our Lord *Jesus Christ* himself.

But whether it be the one or the other that is there designed, yet I would not build an Argument upon the meer doubtful Criticism of a *Greek* Word, and pretend it to be fully convincing, since that Learned Writer Dr. *Waterland* himself, when he is pleading for the *Eternity of Christ*, from *Micah* v. 2. *His Goings forth have been from of old, from Everlasting*, confesses the Argument "is but "probable, since there is not Ground "sufficient for calling it certain and in-"disputable: *Only this he adds by way of Remark*, "That whosoever should "undertake to prove the *Eternity of* "*God the Father*, from any expres "Words,

" Words, either of the Old or New " Teſtament, would find his Proof lia- " ble to the ſame Difficulty, and Uncer- " tainty, from the Ambiguity of the " *Hebrew*, or *Greek* Phraſes uſed to de- " note *Eternity*.

IV. *Divine Works are attributed to the Bleſſed Spirit*, as Creation of the World, the Change of the Heart or Regeneration, and the Raiſing the Dead.

1. The Work of CREATION, which has been proved before to be a Divine Work, is attributed to him. *Job* xxvi. *By his Spirit he hath garniſhed the Heavens*; *Job* xxxiii. 4, *The Spirit of God hath made me, and the Breath of the Almighty has given me Life.* Pſal. xxxiii. 6. *By the Word of the Lord were the Heavens made: and all the Hoſts of them by the Breath* [or Spirit] *of his Mouth*; for it is the ſame Word רוח *ruach*, which is tranſlated *Spirit* in the two foregoing Texts, is rendred *Breath* in this. *Acts* iv. 24, 25. *Lord, thou art God, who haſt made Heaven and Earth, and the Sea, and all that in them is: Who by the Mouth of thy Servant* David *ſaid,*

Why

Why did the Heathens rage? &c. He who spake by the Mouth of *David*, is here declared to be that God who is the Creator of all Things; but the Holy Ghost is he who spake by the Mouth of *David*, as appears from his own Witness in 2 *Sam.* xxiii. 2, 3. *The Spirit of the Lord spake by me*, &c. Nor only does *David* the Prophet thus Witness concerning himself, but the Apostle *Peter* does the same; *Acts* i. 16. *The Holy Ghost, by the Mouth of* David, *spake concerning* Judas, *&c.* Therefore the Holy Ghost is the Creator of all Things.

2. The Work of CHANGING THE HEART, and of New Creation, belongs to the great God; *Prov.* xxi. 1. *The Heart* even *of Kings is in the Hand of the Lord*; 'tis he that *turneth them whithersoever he will.* And when the Heart is turned from Sin to God, 'tis said to be *his Workmanship*, Eph. ii. 10. By him we *are created unto good Works.* And *Jude* 1. we *are* said to be *sanctified by God the Father.* God assumes this Prerogative to himself, *Lev.* xx. 8. *I am the Lord which sanctifieth you.* Yet this very Work of New-Creation or Sanctifi-

Sanctification is frequently in Scripture aſcribed to the Holy Spirit; *Rom.* xv. 16. *The Gentiles* are *ſanctified by the Holy Ghoſt.* And we are *choſen to Salvation thro' the Sanctification of the Spirit*, 2 *Theſſ.* ii. 13. 1 *Pet.* i. 2. Upon this Account it is, that the Saints who are deſcribed as *born of God*, John i. 13. and 1 *John* v. 1, 3. are ſaid to be *born of the Spirit*, John iii. 5, 6, 8.

3. The Work of RAISING THE DEAD is a Divine Work, which is alſo aſcribed to the *Holy Spirit*. That 'tis a Work which ſeems to be appropriated to Godhead, St. *Paul* intimates, *Rom.* iv. 17. *He who quickens the Dead, and calls the Things which are not as tho' they were*: is a Deſcription of GOD. And GOD is deſcribed in the ſame manner, *Rom.* viii. 11. *He that raiſed up Chriſt from the Dead.* And that this was a glorious Inſtance of his Divine Power, ſee *Eph.* i. 19, 20. Now this Work, both of raiſing *Chriſt* and all the Saints from the Dead, is aſcribed to the *Holy Spirit*; 1 Pet. iii. 18. *Chriſt —— being put to Death in the Fleſh, but quickned by the Spirit.* Rom. viii. 11.

He

He that raiſed up Chriſt from the Dead, ſhall alſo quicken your mortal Bodies, by his Spirit that dwelleth in you.

I am come now to the laſt diſtinguiſhing Character of Godhead, and that is, to be the *Object of Religious Worſhip*.

V. *Divine Worſhip is paid to the Holy Spirit,*

BAPTISM is a ſacred Ceremony, whereby we are devoted and given up to God the *Father*, and our Lord *Jeſus Chriſt*. But the *Holy Spirit* is not omitted in this piece of Worſhip, *Matt.* xxviii. 19. *Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt*. So that we are dedicated to the *Holy Ghoſt* in this Solemnity, even as we are to *God the Father*.

Here we may make this juſt Remark, (*viz.*) That it can hardly be ſuppoſed, that *Chriſt* ſhould appoint this ſolemn Entrance into Chriſtianity, by baptizing Men in the Name of the *One God* and *Two meer Creatures*; but ſince they are joined, we may much rather conclude, that *Chriſt* himſelf, together with the *Holy Ghoſt*, are Partakers of true Deity,

as well as the *Father*; otherwiſe (as a late Writer ſays) the *Office of Baptiſm* would be an invincible Stumbling-block both to *Jews* and *Gentiles*.

The *Jews* could not bear the leaſt Appearance of Idolatry after they had ſmarted ſo ſeverely for it under the *Babyloniſh* Captivity, and would never afterward ſuffer any to be joined with the *true God* in their Worſhip. Thus St. *Paul* teſtifies concerning them, that *they abhorred Idols*, Rom. ii. 22.

And as for the *Gentiles*, 'twas the main Deſign of Chriſtianity to root out Idolatry from among them, *to turn them from Idols to the living God*, 1 Theſſ. i. 9.

Now if the *Son* and *Holy Ghoſt* were inferior to the *Father*, and not the ſame God, the joining them with the *Father* in this initiating Ordinance, would ſeem to have a very broad Appearance of *Idolatry*: And thus the *Jews* would have been effectually prejudiced againſt the Goſpel; and the *Gentiles* would have been rather confirmed in the Worſhip of Idols, or that which is not God.

Another thing wherein *Religious Worſhip* ſeems to be paid to the Holy Spirit,

is

is this, (*viz.*) That the Apostle prays for the BLESSING to descend from the *Holy Spirit* on the *Corinthians*, in the same Way and Manner in which the *Blessing* of the *Father* and *Son* are prayed for; 2 *Cor.* xiii. 14. *The Grace of our Lord Jesus Christ, the Love of God, and the Communion of the Holy Ghost, be with you all.* If this be a Petition or Prayer, 'tis a Prayer to the *Sacred Three.* And the *Holy Ghost* is the Object of this Worship as well as the *Father* or *Son.*

It seems evident also, that the *Holy Spirit* was worshipped in some of those Texts which were cited from the Old Testament, to prove the Divine *Names, Titles* and *Attributes* to belong to him, as *Isa.* vi. *Psal.* xcvi. *&c.* which I shall not repeat.

And since it is he who inlightens, who comforts, who regenerates, and sanctifies Men, who bestows on the Saints so many Gifts and Graces, *distributing them severally as he will,* since he knows the Hearts of Men, and changes and renews their Hearts unto Holiness, the very Reason of Things leads us to adore him,

and

and gives ſufficient Foundation to pray to him for what Gifts or Graces we want, and to praiſe and give him Thanks for what we have received, as ſhall be ſhewn hereafter.

I might take Notice here, that ſeveral of theſe ſame divine Characters are aſcribed alſo to *Jeſus Chriſt*, as the *Sanctification of Sinners*, the *Raiſing of the Dead*, &c. but the Proofs of the Divinity of *Chriſt* are ſufficient and abundant without theſe Helps.

Thus I have finiſhed the *eighth Propoſition*, and ſhewn that theſe very *Names*, *Titles*, *Attributes*, *Works* and *Worſhip*, which are peculiar to God, and incommunicable to another, are aſcribed to *Three* by God himſelf, in his Word, which three are diſtinguiſhed by the Names of *Father*, *Son* and *Spirit*.

After all, ſuppoſe a Man ſhould *object* thus, You have pretended to prove the *Deity of the Son and Spirit*, by the Aſcription of ſuch Properties, Works and Worſhip to them, as belong only to the True God: But how do you know that all theſe can never belong to any Creature? As for inſtance, Cannot God

communicate to any inferior Being a ſort of *Omnipotency*, and veſt him with Almighty Power? Or *Omniſcience*, and give him univerſal Knowledge? Or *Immutability*, and make him unchangeable? Is it an impoſſible thing that any Being inferior to the Great God, ſhould be capable of *forming ſeveral parts of the Creation?* Of *changing the Hearts* of Men? Of *raiſing the Dead?* And is there no ſort of *Religious Worſhip, Thankſgiving, and Praiſe*, which can be given to any Creature, upon the account of ſome extraordinary and ſpiritual Benefits, received, or to be received from him? And if ſo, then the Aſcription of theſe things to the *Son* and *Spirit*, are not ſufficient and certain Proofs, that *True and proper Godhead* is aſcribed to them.

I *anſwer*, It is not within our preſent Reach, nor does it neceſſarily concern us, to know how far the Powers of a Creature can go, How glorious, and powerful, and perfect a Creature God can make, or How ſublime Worſhip or Honours, he might have fitted a Creature to receive: 'Tis not for us to ſay, that in the nature of things, it is utterly

ly impoſſible for any Being beneath a God, to have any one of theſe *Powers or Characters* communicated to him: Yet we dare affirm this, That ſince God has aſſumed theſe Properties, theſe Works, this Worſhip, and peculiarized them to *Himſelf* in his Word, and ſince he deſcribes *Himſelf* by theſe Characters, to diſtinguiſh *Himſelf* from all inferior Beings, he would never ſuffer any mere Creature to ſtand upon Record in his Word, with theſe *Powers, Properties, and Characters* belonging to him; for this would be to give away his own diſtinguiſhing *Titles* and *Properties*. This would be to run counter to that holy *Jealouſy*, which he profeſſes for his own Name, and to bring perpetual Confuſion into all parts of Religion, as I have ſhewn in the foregoing Propoſitions.

Prop. IX.

There are alſo ſome other circumſtantial but convincing Evidences, that the Son *and the* Spirit *have the* true *and* proper Godhead *aſcribed to them, as well as the* Father.

THERE are many things ſpoken concerning *God*, the *true* and the *living God*, in ſome parts of his Word, which in other parts of it are aſcribed to our Lord *Jeſus Chriſt*, or to the *bleſſed Spirit*.

Firſt, to our Lord *Jeſus Chriſt*.

1. The final Judgment of the World is aſcribed to God. Pſal. l. 6. *for God is judge himſelf*. Rom. iii. 6. *Then how ſhall God judge the World?* And 'tis aſcribed alſo to our Lord *Jeſus Chriſt*. Rom. xiv. 10. *We muſt all ſtand before the*

the Judgment Seat of Chriſt. 2. Tim. iv. 1. our *Lord Jeſus Chriſt, who ſhall judge the Quick and the Dead at his appearing.* And indeed how can we ſuppoſe a Being, who has not Divine Perfections, capable of ſuch a Work? It ſeems to require an Omniſcient Mind, and an Almighty Arm, to *manifeſt the Secrets of all Hearts,* and to diſcover and puniſh the infinite variety of ſecret Wickedneſſes in the Hearts of Men, as well as proclaim and reward the ſecret workings of Piety, in thoſe that have loved God.

2. There is a glorious Deſcription of the Triumph of God, *Pſa.* lxviii. 4, 8, 17, 18. *He rides upon the Heavens by his Name,* Jah: *The Earth ſhook, the Heavens dropped, at the Preſence of God, the God of Iſrael. The Chariots of God are twenty Thouſand, even Thouſands of Angels: The Lord is among them as in* Sinai, *in the holy Place: Thou haſt aſcended on high, thou haſt led Captivity Captive: Thou haſt received Gifts for Men;* which is applied to the Aſcenſion of *Chriſt* into Heaven. *Eph.* iv. 8, 10. *Wherefore he ſaith, when he aſcended*

up on high, he led Captivity Captive, and gave Gifts unto Men. He that descended, is the same also that ascended up far above all Heavens, that he might fill all things. *Christ* is therefore this *Lord*, this *God*, this *Jehovah* or *Jah*, whose Triumph is there described.

3. The Children of *Israel*, as 'tis related in *Psal.* lxxviii. 56. *tempted and provoked the most high God*; which is asserted concerning *Christ*, 1. Cor. x. 9. *Neither let us tempt Christ, as some of them also tempted, and were destroyed*, &c. Therefore the Tempting of *Christ* is a Tempting of the *most High God*.

4. The Kingdom of God is an *everlasting Kingdom*, Psal. cxlv. 13. and his *Dominion endures through all Generations*. Which Honour is ascribed to *Christ* in a Citation of the xlv^th^ *Psalm*, by St. *Paul*, Heb. i. 8. *But unto the Son he saith, thy Throne, O God, is for ever and ever*. And in many other places.

5. *Isaiah* propheſies Chap. vii. 14. *A Virgin shall bear a Son, and shall call his Name Immanuel*. Which is cited by *Matth.* i. 23. and *his Name* is interpreted *God with us*: And this is abundantly

ly confirmed, *John* i. 11, 14. *The Word*, who *was God, was made Flesh, and dwelt among us.* 2 Tim. iii. 16. *Great is the Mystery of Godliness: God was manifested in the Flesh.*

6. *John* the *Baptist* was foretold to prepare the Way for *Christ*, who is called *God*, and *Jehovah*, by the Prophet. *Isa.* xl. 3. *The Voice of him that crieth in the Wilderness, prepare ye the Way of the Lord*, [Jehovah] *make strait in the Desart an high Way for our God.* Which is cited and apply'd to *John* as the Forerunner of *Christ*, by St. *Matth.* iii. 3. *This is he that was spoken of by the Prophet* Isaiah, *saying, The Voice of one crying in the Wilderness, prepare ye the Way of the Lord, make his Paths strait.*

And here it may be observed, that the Title *Lord God*, (which answers to *Jehovah Elohim*, an incommunicable Name of God) is given to Christ, when *John the Baptist* is described as his Fore-runner, *Luk.* i. 16, 17. *And many of the Children of* Israel *shall he turn to the* Lord their God; *and he shall go before* HIM *in the Spirit and Power of* Elias. The word HIM, *i. e. Christ*, is immediately

connected with *the Lord their God*, in the foregoing Verse; so that *Christ* is the *Lord our God*. See more under the 13th and 17th Particulars.

7. God's universal Propriety in all things, and his Dominion over all things, are asserted in many Scriptures, *Psal.* ciii. 19. *His Kingdom ruleth over all.* And yet *Christ* says to the *Father*, even before his Death and Resurrection, *John* xvii. 10. *All* things *that are mine, are thine, and all* things *that are thine, are mine.* John xvi. 15. *All things that the Father hath are mine.* And as *Christ* is called *Lord over all*, Rom. x. 12. so we find in *Acts* x. 36. *Christ is Lord of all.*

8. The Prerogative to forgive Sins is assumed by God himself, as a Divine Character, *Isa.* xliii. 25. *I, even I am he that blotteth out thy Transgressions, and will not remember thy Sins.* Yet *Mark* ii. 5. *Christ* speaks *to the Sick of the Palsy, Son, thy Sins be forgiven thee*, Acts vii. 60. *Stephen* prays to *Christ, Lord, lay not this Sin to their Charge.* And the Apostle *Paul* exhorts the Christians, *Col.*

Col. iii. 13. *Even as Chriſt forgave you, ſo alſo do ye.*

9. The Reverence and Subjection, which the Great God demands for himſelf, by the Prophet *Iſaiah*, is attributed to our Lord *Jeſus Chriſt*, by the Apoſtle *Paul*, in his Epiſtle to the *Romans*. Compare *Iſa.* xlv. 23. with *Rom.* xiv. 10, 11. The Words of the Prophet are, *I have ſworn by my ſelf, that unto me every Knee ſhall bow, and every Tongue ſhall ſwear.* And the Apoſtle ſays, *We ſhall all ſtand before the Judgment Seat of Chriſt. For it is written, as I live, ſaith the Lord, every Knee ſhall bow to me, and every Tongue ſhall confeſs to God.* So then every one of us ſhall give account of himſelf to God.

10. The Bleſſed God excludes every thing from Compariſon or Competition with himſelf, *Iſa.* xlvi. 5. *To whom will ye liken me, and make me equal, and compare me, that we may be like?* Yet our Lord *Jeſus Chriſt* ſays concerning himſelf, *John* xiv. 9. *He that hath ſeen me, hath ſeen the Father*; and the Apoſtle *Paul* adds, *Heb.* i. 3. *He is the Brightneſs of his Father's Glory, and the*

expreſs Image of his Perſon; and *Philip* ii. 6. *He thought it no Robbery to be equal with God*; though it muſt be confeſt, that the Criticiſms which attend this laſt named Text, take off ſomething from its Force and Evidence, and render the Senſe of it a little dubious.

11. *Chriſt* is that glorious Perſon, *in whom dwells all the Fulneſs of the Godhead bodily*. *Col.* ii. 9. which is too exalted an Expreſſion to be given to a mere Creature, if the Godhead or Divine Nature were not ſo united to the Man *Chriſt Jeſus*, as to render him one Complex Perſon, *God and Man*.

'Tis true, that the Apoſtle prays for the *Epheſians*, that they *may be filled with all the Fulneſs of God*, Eph. iii. 19, But this can mean no more than a Fulneſs of thoſe Gifts, Graces, and Manifeſtations of God, which the Primitive Chriſtians enjoy'd and hop'd for. But the Word *Godhead* is never uſed to ſignify *Gifts* and *Graces*, but only the *Divine Nature*, which in its Perfection and *Fulneſs*, dwelt in this peculiar and tranſcendent manner in *Chriſt* alone, and not in his Saints. And the Addition of the

Word,

Word, *Bodily*, ſeems to ſhew a peculiar Union of the *Godhead* to the Human Nature or *Body*, of our Lord *Jeſus Chriſt*.

12. Our *Faith* and *Truſt* in *Chriſt*, is the ſame with *Faith* and *Truſt* in God, as appears, *Jerem.* xvii. 5, 7. *Curſed be the Man that truſteth in Man; Bleſſed is the Man that truſteth in the Lord, and whoſe Hope the Lord is.* Compared with *Pſal.* ii. 12. *Bleſſed are all they that put their Truſt in him*, i. e. Chriſt.

13. *Chriſt* is the Lord our God, by whom we are ſaved, *Hoſ.* i. 7. The Lord ſaid, *I will have Mercy on the Houſe of* Judah, *and will ſave them by the Lord* [Jehovah;] *their God*, compar'd with *Luke* ii. 11. *Unto you is born in the City of* David *a Saviour, which is Chriſt, the Lord.* God the Father who is *Jehovah*, ſaves his Church by his Son, who is alſo *Jehovah* and their *God*.

14. That glorious Perſon who is called *the Spirit of God*, Rom. viii. 9. and in many other Places of Scripture, is alſo called *the Spirit of Chriſt*, in that very ſame Verſe, as well as 1 *Peter* i. 11. *and the Spirit of his Son*, Gal. iv. 6.

and as he is promiſed to be *pour'd out on all Fleſh*, by the Lord our God, *Joel.* ii. 27, 28. this was accompliſhed, *Acts* ii. 16. when Chriſt *ſhed forth this* Spirit, verſe 33. and baptized the Diſciples *with the Holy Ghoſt, and with Fire*, as *Matth.* iii. 11. Thence it appears, that *Chriſt* is that *God* to whom the *Spirit* belongs, and he ſends it.

15, *Chriſt's* own Reſurrection is attributed to God the *Father*, Rom. vi. 4. and to the Holy *Spirit*, 1 *Peter* iii. 18. and yet *Chriſt* aſcribed it to himſelf, *John* ii. 19, 21. *Deſtroy this Temple, and in three Days I will raiſe it up*, which he *ſpake of the Temple of his Body*; this ſhews, that the ſame Divine Power and Godhead of the *Father*, which raiſed up *Chriſt*, dwelt alſo in the *Son* and *Spirit*.

16. That it was our Lord *Jeſus Chriſt* who died for us, is abundantly manifeſt from all the New Teſtament; and yet *Acts* xx. 28. it is ſaid, *Feed the Church of God, which he hath purchaſed with his own Blood.* And 1 *John* iii. 16. *Hereby perceive we the Love of God, becauſe he laid down his Life for us.*

So

So that He who ſhed his Blood, and laid down his Life for Sinners, was the *true God*: He came into the World, and was born of a Virgin, and took upon him the Name of *Emmanuel*, or *God with us*, God in our Nature, that he might have *Fleſh and Blood*, which he gave for the Redemption of his People. See more under the *laſt Particular*.

17. After the Reſurrection of *Chriſt*, the Apoſtle *Thomas*, in a Rapture of Faith, calls him, *My Lord, and my God*, *John* xx. 28. And our Saviour is ſo far from reproving him, that he commends him, and pronounces thoſe *Bleſſed*, who ſhould believe the ſame Doctrine, which he profeſt, without having the ſame ſenſible Advantages. Now where the Words *Lord God* are thus join'd, it looks ſo like the Incommunicable Title of God, by which he is often deſcribed in the Old Teſtament, that *Chriſt* would never have ſuffer'd theſe Words of *Thomas* to paſs without a Reproof, if he himſelf had not a real Oneneſs with the *Great God*, and a right to this incommunicable Title.

By a Compariſon of this with what has been ſaid before concerning the viſible Appearances of God of old, we may grow bold and ſay, Surely this was the *Lord God*, whoſe *Voice* Adam *heard in the Garden*, Gen. iii. 8. This was the *Lord God of Abraham*, Gen. xxviii. 13. The *Lord God of your Fathers* in the Burning Buſh, *Exod.* iii. 15, &c.

18. Whereas it is ſaid, *Rev.* xxii. 6. *The Lord God of the Holy Prophets, ſent his Angel to ſhew unto his Servants the things which muſt ſhortly be done.* It is added, v. 16. *I Jeſus have ſent mine Angel, to teſtify to you theſe things in the Churches.* Whence we may reaſonably ſuppoſe, that our *Lord Jeſus*, and the *Lord God of the Prophets*, have ſuch an intimate Relation to, and Union with one another, that theſe two Names may be uſed without Danger, the One for the other. For *Chriſt is the Lord God of the Prophets*, as well as the *Lord God of Abraham.*

19. There are many other Titles and Characters, attributed to our Lord *Jeſus Chriſt*, and that ſo often, and in ſuch a manner, as ſeems to raiſe him high above

bove the Character of Creatures, ſo that I can hardly think theſe Titles would have been thus attributed to him in Scripture, if he had not Godhead in him, even tho' he had been never ſo glorious, and exalted a Creature.

He is called the TRUTH, *John* xiv. 6. The AMEN, *the faithful and the true Witneſs*, Rev. iii. 14. which ſeems to be the Name given to God himſelf, by *Iſa.* lxv. 16. where propheſying of the Times of the Goſpel, He ſays, that Men ſhall *bleſs themſelves in the God*, AMEN, and *ſhall ſwear by the God*, AMEN, which we tranſlate the *God of Truth*. It is in this AMEN, in whom the Nations of the Earth ſhould be bleſſed, and by whoſe Name they ſhould ſwear, in the Days of Chriſtianity, when *the new Heavens and Earth are created*, v. 17.

Chriſt is called the LIGHT, abſolutely, and without Limitation, *John* i. 4. Now *Light* in ſuch an abſolute Way of Expreſſion, is one of the Titles of God, 1 *John* i. 5. *God is Light, and in him is no Darkneſs at all.*

He is called the LIFE, 1 *John* i. 2. *Truth and Life*, John xiv. 6. *The Reſurrection*

surrection and the Life, John xi. 25. and the *Word of Life*, 1 John i. 1. *Eternal Life*, ver. 2. and v. 20. Now the *Living God* that *has Life in himself*, and *gives Life to all things*, is a glorious Title and Character of God, in many places of Scripture: But this seems to be too nearly imitated in these Titles given to *Christ*, if he were not God.

Christ is called the WORD, who *was with God, and* who *was God*, John i. 1. He was in so close a Union with the *true God* the Father, and so much one with him, that he may justly be called the *True God*; and especially when there is one of the Characters of true Godhead immediately subjoined (viz.) that *all things were made by him*, v. 3.

The WORD is a frequent Name of *Christ* in the New Testament, especially in the Writings of the Apostle *John*: And some Criticks well skill'd in *Jewish* and *Hebrew* Learning, have given us a Number of Instances, where *Christ* is called the *Word of God*, and *Word of the Lord*, in the Old Testament also. He is called the *living Word*, Heb. iv. 12, 13. as it should be render'd. *The Word*

Word of God is living and powerful, and ſharper than any two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joynts and Marrow, and is a Diſcerner of the Thoughts and Intents of the Heart; neither is there any Creature that is not manifeſt in his Sight; but all things are naked and open unto the Eyes of him with whom we have to do. Which Text carries ſomething too ſublime in it for any mere Creature; and yet Chriſtian Writers have generally explained this Text, concerning our Lord *Jeſus Chriſt*, who is the *living Word* of God, ſpeaking to Men, in, and by the *Word of his Goſpel.*

Now I will eaſily grant, that any one of theſe Terms, *Truth, Light, Life*, the *Word*, &c. if upon ſome particular Occaſion only, it had been applied to *Chriſt*, would not have been ſufficient to prove him to be *true God*: Yet when all theſe are applied to *Chriſt*, and that in ſuch a manner, or ſometimes with ſuch Epithets and Adjuncts, and in ſeveral places of Scripture, it ſeems to raiſe our Thoughts of *Chriſt* neceſſarily above all crea-

created Beings, and leads us to aſcribe true Godhead to him: And eſpecially when theſe Scriptures are conſider'd, under the Light and Influence of many other Texts, which have been cited before, where *True and Eternal Godhead* is without all Doubt attributed to him.

20. I cloſe all theſe Circumſtantial Evidences, with that common Argument, which is found in the Lips of almoſt all Chriſtians, to prove the *Divinity of Chriſt*, (viz.) that nothing leſs than the Blood of him that was true God, could make Satisfaction to Divine Juſtice, equal to the Offences that were given it by our Sins. The Argument ſeems thus far, at leaſt, to have a convincing Force in it. It is ſaid, that *without Blood there is no Remiſſion*, Heb. ix. 22. and it is ſaid alſo, that *it was not poſſible for the Blood of Bulls and of Goats to take away Sin.* Heb. viii. 3. Now I can't ſee any certain Reaſon, why God might not have appointed the Blood of Bulls and Goats, to be a ſufficient Atonement for our Sins; or why it was impoſſible that it ſhould be *ſufficient*, but upon this account only, becauſe it was not an *Equivalent.*

valent. For if the Juſtice of God would have been ſatisfied with any thing leſs than an *Equivalent*, how can it be ſaid, that it was not poſſible for the Blood of Animals to have been appointed for that End, by the ſovereign will of God?

But if the governing Juſtice of God inſiſted upon an *Equivalent Sacrifice*, or a Satisfaction equal to all the infinite Offences of the Millions of Mankind that are redeem'd, then they who deny the Godhead of our Lord *Jeſus Chriſt*, are obliged to ſhew where this *Equivalent* is to be found. I muſt declare my Opinion, that it is the Dignity of the Man *Chriſt Jeſus*, as he is united to God, and one with God, that enter'd into the Merit of all his Sufferings, and made the Price of our Redemption an abundant Satisfaction for Sin, and a glorious *Equivalent* for all the Sinners that were redeemed, becauſe they were the Sufferings of him who was God.

Theſe are ſome of the *Circumſtantial Evidences*, which ſhew, that true and proper Godhead is aſcribed to our Lord *Jeſus* in Scripture.

I proceed therefore,

Secondly,

Secondly, To produce the same sort of Evidences, concerning the *Divinity of the Holy Ghost*.

1. The Inspiration of the Prophets, and other holy Writers, is attributed to God, *Heb.* i. 1. *God who at sundry times, and in divers manners, spake in times past unto the Fathers, by the Prophets*, &c. And 2 Tim. iii. 16. *All Scripture is given by Inspiration of God.* But this very Work of *Inspiration* is frequently ascribed to the Holy Spirit, 2 *Sam.* xxiii. 2. *The Spirit of the Lord spake by me.* Ezek. xi. 5. *The Spirit of the Lord fell upon me, and said unto me, Speak*, &c. 2 Peter i. 21. *Holy Men of God spake as they were moved by the Holy Ghost.* Therefore the *Holy Ghost* is God.

2. The Body of Christ is said to be conceived in the Virgin *Mary*, by the Operation *of the Holy Ghost*, Mat. i. 20. and by the *over-shadowing Power of the Highest*, Luke i. 35. *i. e.* the Holy Spirit by whom Divine Power is exerted; and yet for this very Reason, *Christ is called the Son of God*, because he was *conceived*, by the Influence of the

Holy

Holy Ghoſt; which would hardly have been expreſs'd in that manner, if the *Holy Ghoſt* had not been *God*.

3. Lying to *the Holy Ghoſt*, is lying to *God*, Acts v. 3, 4. *Why hath Satan fill'd thy Heart, to lye to the Holy Ghoſt? thou haſt not lyed unto Men, but unto God.* The Holy Spirit ſeems to be called *God* in this Text.

4. That *God* who dwells in us as his Temple, is the *Holy Spirit*, 2 Cor. vi. 16. *Ye are the Temple of the living God, as God hath ſaid, I will dwell in them.* Compar'd with 1 *Cor.* vi. 19. *Know you not, that your Body is the Temple of the Holy Ghoſt which is in you.* Now for what Reaſon can any thing be called the *Temple of God*, in God's own Word, but becauſe *God* himſelf dwells in it?

5. To which I might ſubjoin in the laſt place, that *Blaſphemy againſt the Holy Ghoſt* has a greater Penalty annex'd to it under the Goſpel, than *Blaſpheming againſt God* or *Chriſt*. See *Matth.* xii. 31, 32. *All manner of Sin and Blaſphemy ſhall be forgiven unto Men; but the Blaſphemy againſt the Holy Ghoſt, ſhall not be forgiven unto Men.*

And

And whosoever speaketh a Word against the Son of Man, it shall be forgiven him: But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, neither in that which is to come. Now 'tis not to be supposed, that if the Holy Ghost were but a mere Creature, the Sin of *Blasphemy* committed against him, should have a more express and dreadful Threatning of utter Destruction pronounced against it, than Blasphemy against *God* the *Father*, or against *his Son*, who is his express Image.

I grant, that the most obvious and direct Sense of that Threatning, is to denounce Damnation, without Hope, upon those who shall wilfully and utterly reject the last and fullest Demonstrations of the *Messiah*, and the brightest Evidence of the Gospel, by resisting the Convictions of the *Holy Ghost*, in all his Miraculous Operations. Yet I think it may be worth our Enquiry, whether this solemn and awful Denunciation of Judgment, against those obstinate Resisters of the Gospel, and Blasphemers of the Holy Ghost, might not be written in

in ſuch *expreſs and dreadful Language*, to ſtand as a ſacred Fence and Guard, againſt any Attempts to diminiſh his Divine Dignity.

Thus I have fulfill'd the Propoſal in the IXth *Propoſition*, and ſhewn a variety of *other Evidences*, of the *Deity* of the *Son*, and of the *Holy Spirit*.

I will not pretend, that every Text which I have here cited, is ſo plainly or neceſſarily determined, to the Senſe in which I have cited it, as to be free from all Objections: Tho' the greateſt part of them cannot reaſonably be conſtrued to any other Senſe, without an unnatural Strain and Force put upon them, to make them ſerve ſome *Arian* or *Socinian* Scheme. And there is juſt Reaſon to believe, that the All-wiſe God would never have expreſs'd himſelf in theſe Scriptures, in ſuch a manner, and uſed the Names of *God*, * *Lord*, *Jehovah*, ſo promiſcuouſly in ſpeaking of *Chriſt*, and of the *Holy Spirit*, and that without any Guard, any Exception or Limitation, if there had been any Error or Danger, in believing *Chriſt* or

* See the two laſt Paragraphs, under the 2^d *Prop.* p. 24.

the *Spirit*, to have *proper Godhead* in them.

I do not pretend to instruct the *Learned World*; my Design here was to write for *private* and *unlearned Christians*, and to lead them by the fairest and most obvious Sense of Scripture, into some Acquaintance with the great Doctrine of the Trinity. And 'tis my settled Opinion, that a Christian can never safely build his Faith, in any important Article of Religion, upon such Scriptures as want a great deal of Art, and Labour, and critical Skill, to make them speak that Article plainly.

Yet because the Adversaries of our Faith, have endeavoured to pervert the Natural Sense of many a Text, those who have a Mind to see how the Sense of *several* of these Scriptures is confirm'd, by just Criticism and Reasoning, in Opposition to the Cavils and Objections of Men, may consult such Authors, as have written largely on this Subject, as Bishop *Pearson*, Dr. *Barrow*, Bishop *Bull*, Dr. *Owen*, &c. in the last Age, and more lately Mr. *Boyse*, and Dr. *Waterland*, in their Treatises of the *Divinity of*

Christ, Doctor *Waterland's* Sermons on that Subject, Mr. *Samuel Mather* in his two Discourses on the *Trinity*, and the *Godhead of the Holy Ghost*, Mr. *Guyse's* two Volumes of Sermons on the *Deity of Christ* and the *Holy Spirit*, and Doctor *Knight's* Sermons on that Subject, with several others.

I would remark yet further, That tho' several of these Scriptures taken singly and alone, will not certainly prove that the *Peculiar Divine Characters* are ascribed to the *Son* and the *Spirit*, because some few of them may be otherwise construd; yet when they stand in such a Light as I have set them in, and run parallel to, and are connected with so great a Number of other Scriptures, that certainly ascribe *Godhead* to the *Son* and *Spirit*; I think the most, if not all, of these may serve to brighten the Evidence, and inforce the Conviction.

Prop. X.

Thence it necessarily follows that these Three, (viz.) the Father, the Son, and the holy Spirit, have such an intimate and real Communion *in that* one Godhead, *as is sufficient to justify the Ascription of those peculiar and distinguishing* Divine Characters *to them.*

IT was the great Design of God to discover his Nature and his Will, and to make himself known to the Children of Men, by all his Revelations to Mankind: And when he employ'd holy Men to write his Word, it was to preserve these divine Discoveries of himself uncorrupted, and to deliver them

down to all Ages, that he might be known and worshipped according to those Revelations of himself, which he hath made. It is only by these *divine and distinguishing Characters* which he has assumed, and peculiarized to himself in his Word, that we know *what* and *who* God is: Now we can never imagine, that a *God* who is so *jealous* of his own Honour, and so *kind* and *faithful* to his Creatures, should ever suffer such peculiar and distinguishing *Characters of Godhead*, to be ascribed in such a Multitude of Places of his own Word to any thing *that is not God*, lest he thereby give away all that Honour and Glory, which it is the very Design of his Word to appropriate and reserve to himself, and lest he should lead his own People into a dangerous Error.

Tho' I have mention'd this once or twice before, yet my Reader will forgive me that I repeat it again, because I would have him always keep it in his Eye, and have it deeply impress upon his Mind, as an Argument, in my Esteem,

of reſiſtleſs Evidence, and uncontroulable Force.

The *Son* and the *Spirit*, who have theſe peculiar Divine Characters aſcribed to them, muſt therefore have ſome real and proper Communion in the Divine Nature, ſome Participation or Share in the true and eternal Godhead: Otherwiſe the Word of God, which was written for our Inſtruction, would be more ready to deceive us than to lead us into Truth, and would thereby impeach both the Goodneſs and Faithfulneſs of God.

Let me make in this place two *Remarks*.

I. REMARK. If any of my Readers ſhould think they can refute above twenty of the Arguments that I have uſed, to prove the *Godhead of Chriſt, and the holy Spirit*, by giving thoſe Scriptures another Turn and Senſe; yet let 'em remember that they cannot go fairly into a *Denial of their Godhead*, till they have refuted them all, which I am fully perſuaded they will never be able to do.

II. REMARK. I think I ought here to mention again that which was hinted be-

before (*viz.*) That tho' the *Aſcriptions of Deity* to the *Bleſſed Spirit* are not written in Scripture with half ſo much Frequency or Evidence, as thoſe Aſcriptions of Deity to the *Son* of *God*: Yet if the Deity of the *Son* be well confirm'd, that of the *Holy Spirit* will be readily granted by all. Every Proof therefore of the Godhead of *Chriſt* may be counted a conſequential Scripture Proof of the Godhead of the Holy Ghoſt.

A Moral ARGUMENT.

Before I diſmiſs this *Propoſition*, I would ask leave to add one *Moral Argument*, to prove that the *Son and Holy Spirit* have real Communion in the Divine Nature, as well as the Father.

The greateſt Number of Chriſtians ſince the Days of the Apoſtles, the moſt religious, the moſt holy of Men, and multitudes of Glorious Confeſſors and Martyrs, have believed this Doctrine of the *Divinity of the Son and Spirit*, and under the influence of this Belief have paid divine Honours to them both: And this many of them have done with

such concurring Circumstances, that carry in them a good Force of Argument, (*viz.*) they have worshiped them as God, (1.) After they have sought the Knowledge of the Truth with utmost Diligence and Prayer. (2.) When they have been in the holiest and most heavenly Frames of Spirit, and in their devoutest Hours. (3.) When they have been under the most sensible Impressions of the Love of the Father, and the Son, and under the most quickning Influences of the Blessed Spirit himself. (4.) In the Devotions of a Death-Bed, and in the Songs and Doxologies of Martyrdom.

Now can we suppose that, in such devout and glorious Seasons as these are, *God the Father* should ever thus manifest his own Love to Souls that are degrading him by worshiping another God? That *Christ Jesus* should reveal himself in his dying Love to Souls that are practising Idolatry, and worshiping himself, instead of the true God? Or can we believe that the *blessed Spirit* should give his Influences, and his Consolations, to encourage and assist

assist such false Worship, and himself assume these divine Honours, if he has no Title to Godhead? Or can we imagine that the True and Gracious God, should suffer such Multitudes of holy Souls to be deluded and given up, to believe a Lye in such an awful and important Point, in their most Devout Moments, and in their dying Hour?

PROP. XI.

Since there is and can be but one true God, These Three, who have such a Communion in Godhead, may properly be called the One God, *or the* Only true God.

THE Reason of it is this. Because, if God *will not give his Glory, and his Name to any other* (as

we have before proved, *Isa.* xlii. 8.) then those to whom he has given his Name and his Glory, are not *another*, but they are *one* and the *same* with himself. There is a *Sameness of Godhead*, therefore that belongs to these Three, the Father, the Son, and the Spirit: So that the Son and the Spirit cannot be called *another God*, or *Gods*; for if they could, this would support, and not destroy, the *Polytheism*, or multiplicity of Gods, which was acknowledged and believed by the *Heathen* Nations.

And perhaps 'tis better to express this by a *Sameness* of *Godhead*, than by calling it an *Equality*; for *Equality* is more properly found between several distinct Beings: Now wherein soever these Three are distinct, it may admit of some Doubt and Argument, whether they are Equal or no.

Therefore we can't fall into any Mistake of Doctrine, when we read in Scripture, *That the Father, the Son, and Spirit are one*, if we suppose it to signify, or at least to include, they are *one in Divine Nature*, or Godhead; they

they are properly *one* and the *ſame God*; as when *Chriſt* expreſſes himſelf thus: *John* x. 30. *I and my Father are one*; and when the Apoſtle *John*, ſpeaking of the holy Trinity, ſaith, 1 *Epiſt.* v. 7. *For there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt: And theſe three are one.*

Whatſoever other Senſe may poſſibly be put on the firſt of theſe Texts, *I and my Father are one*, ſince *Chriſt* had not in that Day ſo fully revealed his own Godhead; yet 'tis evident, that this laſt Expreſſion of the *Three that bear Record in Heaven*, cannot ſignify *Theſe three are one in their Teſtimony*; or, *One in Deſign and Agreement*, as ſome would have it: Becauſe when the Apoſtle, in the following *Verſe*, ſpeaks of the Agreement of the three Witneſſes on Earth, the *Spirit*, the *Water*, and the *Blood*; he aſſerts expreſly *Theſe three*, εἰς τὸ ἓν εἰσι *agree in one* thing. But in this Verſe he ſays concerning the *Father*, the *Word*, and the *Spirit*, *they are one*, ἓν εἰσι, which muſt mean that the three Witneſſes in Heaven have

some superior, and more intimate Union or Oneness, than *the three Witnesses on Earth pretended to*: And what can this more justly be apply'd to, than a *Oneness in the Divine Nature?*

This last Text hath been the Subject of many Cavils and Disputes, whether it were written originally by the Apostle, or whether it were not foisted into the Scripture in some later Ages; but upon the best Examination we can make, I think there are good Reasons to prove it Apostolical.

Now since there is but one only true and living God, These Three, or each of them, may be called the *only true and living God*: And wheresoever any such Expression is found in Scripture, attributing the *only true Godhead* to one of These, it is not to be suppos'd that it excludes the other Two from Communion in the only true Godhead; but rather to shew that there is no other *true Godhead*, but what belongs to these.

In this Sense we must understand the following Texts, where the *one God* is mentioned, if we would interpret them

in a conſiſteney with thoſe numerous Scriptures before cited, where the *one true Godhead* is attributed to the Son and Holy Spirit. *Matth.* xix. 17. *Why calleſt thou me Good? there is none Good but one, that is God.* Mark xii. 32. *There is one God, and there is none other but he;* and many other places.

There are ſome Texts wherein the *Father* is repreſented as the *only true God.* John xvii. 3. *That they might know thee, the only true God, and Jeſus Chriſt whom thou haſt ſent.* Rom. xvi. 7. *To God only wiſe,* or, *To the only wiſe God be Glory, thro' Jeſus Chriſt forever.* 1 Cor. viii. 6. *To us there is but one God, the Father, of whom are all Things, and we in him.* *Eph.* iv. 4, 5, 6. *There is one Spirit, one Lord, one God and Father of all, who is above all.*

There are alſo ſome Texts, wherein our Lord *Jeſus Chriſt* may ſeem to be repreſented as the *only true God.* *Iſa.* xlv. 21, 22. *There is no God elſe beſides me, a juſt God, and a Saviour, there is none beſide me. Look unto me, and be ye ſaved all the Ends of the Earth; for I am God, and there is none elſe.* Jude

25. *To the only wiſe God our Saviour, be Glory and Majeſty.* And ſome learned Writers ſuppoſe, that whole Title in the fourth Verſe of this Epiſtle belongs to *Chriſt*, where Men are ſaid to *deny the only Lord God, and our Lord Jeſus Chriſt*; and they tranſlate it thus agreeably enough to the *Greek, our only Maſter, God, and Lord, Jeſus Chriſt.* Τὸν μόνον Δεσπότην, Θεὸν, καὶ κύριον ἡμῶν Ἰησοῦν Χριστόν. Eſpecially when St. *Peter's* ſecond Epiſtle, of which St. *Jude's* Epiſtle is but a ſort of Epitome, applies the ſame word Δεσπότης to *Chriſt*, 2 *Pet.* ii. 1.

Now in any of theſe Scriptures, we are not to imagine that either the *Father* or the *Son* are excluded, or ſhut out from *true Godhead*; but that in ſome of them the only true Godhead is

Here it may not be amiſs to mention that which ſome Divines have laid a great Streſs upon, to prove the Doctrine of the Trinity, (*viz.*) That God the Father, when he was about to create Man, ſpeaks thus; *Gen.* i. 26. *Let us make Man in our Image, after our Likeneſs*; conſulting, as it were, with the *Son* and *Spirit*. This ſeems very probable: And perhaps it may be upon this Account, that the *Hebrew* Word is uſed in the *Plural Number* in the following Texts. *Eccleſ.* i. 12. *Remember thy Creators in the Day of thy Youth.* Pſal. cxlix. 2. *Let Iſrael rejoice in his Makers.* Job xxxv. 10. *None ſaith, Where*

is represented in the *Person of the Father*; in the others, the same Godhead is represented in the *Person of the Son*, for this *Only true Godhead* subsists and acts in three different *Persons*; as we shall see in the following Propositions.

Where is God my Makers? Isa. liv. 5. *Thy Makers is thy Husbands.* Tho' other Criticks conceive these plural Words to be mere Expressions of Eminence concerning God in the *Hebrew* Language, as *Abraham* is called *Masters*, and *Pharaoh*, *Lords*, Gen. xxiv. 9. and xl. 1. And as the *Hebrew* Word for GOD is אלהים *Elohim*, which signifies *Gods*, and is used for a *false God* or an *Angel*, as well as for the *true God*.

There are also some other Expressions in Scripture, where the Father, Son and Spirit seem as plainly to be denoted, *Gen.* iii. 22. *The Lord God said, behold the Man is become as one of us, to know Good and Evil.* And *Isa.* vi. 8. When the Father, Son and Spirit are represented in Vision, the Prophet *heard the Voice of the Lord saying, Whom shall I send, and who will go for Us? i. e.* I as one God, and Us as three Persons.

Since this was in the Press, there has appear'd a small Discourse call'd *The Trinity of the Bible*, wherein the Argument arising from these *Hebrew Plurals*, and from the Name *Elohim* is shewn in its fullest Force, and pushed to the utmost; and that with great probability, if the Author had but answer'd the Objections, he himself has rais'd in the Margin, *Page* 9. and 10. to the fuller Satisfaction of his Readers.

PROP.

Prop. XII.

Tho' the Father, Son and Spirit are but One God, *yet there are such* different Properties, Actions, Characters, and Circumstances *ascribed to these Three, as are usually ascribed to Three distinct* Persons *amongst Men.*

TO make this Proposition evident, I shall do two Things. *First*, I will attempt to prove that they have Personal Actions and Characters ascribed to them in Scripture: And then *Secondly*, Shew that these Actions require distinct Persons.

First,

First, *The Sacred Three have perſonal Actions and Characters aſcribed to them.*

That *God the Father* is a *Perſon* all Parties eaſily allow. The Actions of Creating, and Governing all Things, purpoſing Ends and uſing Means, and diſpoſing the Creatures according to the Rules of his Wiſdom, Juſtice and Grace, are abundant Evidences of his *Perſonality*, and the Scripture is full of them.

The *Son of God*, even before he came into this World, did converſe with the Ancient Patriarchs, was ſent of God as the Angel of his Preſence, to lead the *Iſraelites* in the Wilderneſs, to encourage *Joſhua* as Captain of *Jehovah's* Hoſt, and then to take Fleſh upon him of the Virgin *Mary*; all which are *Perſonal* Actions.

The *Holy Spirit* did lead *Iſrael* thro' the Deſart, did inſpire the Prophets, and ſpeak by them, did guide and influence our Lord *Jeſus Chriſt*, did work Miracles by the Apoſtles, *&c.* And all theſe are *Perſonal* Actions.

Now leſt any Oppoſer ſhould ſay, "All theſe ſeveral Actions are perform'd

"by

" by one ſingle Perſon, even the great
" God himſelf, under meer different
" Names or Appearances, and not by
" three diſtinct perſonal Agents, I ſhall
" therefore prove,

In the *ſecond* Place, That *Actions which require diſtinct Perſons*, are *aſcribed to the ſacred Three in Scripture.*

Now thoſe are certainly ſuch *diſtinct Perſonal Actions* and Characters, as require *Three diſtinct perſonal Agents*, which cannot be aſcribed or attributed to each other. And there are ſuch different and diſtinct perſonal Characters and Actions aſcribed to each of theſe *Three* in the Word of God, as cannot poſſibly be aſcribed to either of the other two. There are ſuch Things attributed to the Father, which cannot be attributed to the Son, or the Holy Spirit: And again, there are ſuch Things attributed to the Son, as cannot belong to the Father, nor the Spirit: And ſuch Things are attributed to the Spirit, which cannot be aſcribed either to the Father, or the Son: Of which I ſhall produce a few Inſtances.

The

The Father is said to generate, or beget the Son. *Pſal.* ii. 7. *Thou art my Son, this Day have I begotten thee.* Which is applied to *Chriſt*, Heb. i. 5. and v. 5. Now this Paternal Act, whatſoever it mean, yet it cannot be attributed either to the Son, or the Spirit.

The Son is called the *only begotten of the Father.* John i. 14, 18. Which Filial Character cannot be aſcribed to the Spirit, or the Father.

The Spirit is said to *be given* by the Father to the Son, *John* iii. 34. *God giveth not the Spirit by meaſure unto him.* And *Eſa.* lxi. 1. *The Spirit of the Lord is upon me, becauſe the Lord hath anointed me;* which is apply'd to *Chriſt*, Luke iv. 18. But what is said here of the Spirit, cannot be attributed to the Father, nor the Son.

The Father *ſent the Son into the World* to take Fleſh upon him, and to be *born, or made of a Woman*, John vi. 38, 39, 40, 57. *Gal.* iv. 4. But neither the Father, nor the Spirit, are ever said to be ſent to take upon them our Nature, or the *Likeneſs of ſinful Fleſh*,

as

as is expreſt concerning the Son, *Rom.* viii. 3.

The Holy Spirit is ſaid to be ſent from the Father, by our Lord *Jeſus Chriſt* unto the Diſciples, *John* xv. 26. *When the Comforter is come, whom I will ſend to you from the Father.* And *Acts* ii. 33. The Son *having received of the Father the Promiſe of the Holy Ghoſt, he hath ſhed* him *forth* in his various Gifts upon the Apoſtles.

The *Diverſity of Characters and Offices* which are ſuſtain'd, and fulfill'd by the Father, Son and Spirit, in order to the Salvation of Sinners, are ſo many diſtinct perſonal Titles, Properties, and Actions attributed to them, whereby they are plainly diſtinguiſhed from one another, as *Three Perſonal Agents.*

The Father ſuſtains the Character of the ſupream Lord, and Governour of all Things, in the Oeconomy of our Salvation. He is repreſented in Scripture as maintaining the Rights of Godhead, and demanding Satisfaction for the Affronts that are done thereto by our Sins: He purpoſes and appoints the Scheme of our Salvation *in himſelf*, Eph. i. 9. he ſends *his*

own

own Son in the Likeneſs of ſinful Fleſh, to make Satisfaction to his injur'd Authority, and to the offended Dignity of Godhead.

The Son took Fleſh and Blood, to do the Will of the Father. *Heb.* x. 5, 7. *A Body haſt thou prepared me: And lo, I come, in the Volume of the Book it is written of me, to do thy Will, O God.* It is the *Son* who dies to make Atonement for Sin, who riſes again, and aſcends to Heaven as our high Prieſt, there to intercede for us; and is exalted by the *Father* to the Kingdom, in order to govern the World and the Church.

The Holy Spirit, in the ſacred Oeconomy of our Salvation, is ſent from the *Father* by the *Son*, to lead Sinners into the Knowledge of the Truth, to change their Natures, to ſanctify or make them holy, to comfort and conduct them to Glory, as well as to work Miracles in the World, for the Confirmation of this Goſpel.

Now all theſe are ſo many ſeveral *Offices, Characters and Actions*, which cannot be promiſcuouſly applied to one ano-

another, in the same Manner as they are attributed distinctly to each of the sacred Three in Scripture; and therefore they must be accounted *distinct personal* Actions, *&c.*

I know not how it is possible for any one to read these following Texts of Scripture, wherein all the *Blessed Three* are mentioned together, without supposing them to be *Three distinct personal Agents.*

Isa. xlii. 1. Where God the Father says, *Behold my Servant whom I uphold, I will put my Spirit upon him.*

Isa. lxi. 1. Where the Son of God in Prophecy says, *The Spirit of the Lord God is upon me, because the Lord hath anointed me.*

Luke iii. 22. *And the Holy Ghost descended in a bodily Shape, like a Dove upon him, that is Christ, and a Voice came from Heaven, which said, Thou art my beloved Son, in thee I am well pleased.* Here are the three Persons of the Blessed Trinity, manifesting themselves in a sensible Manner at the Baptism of *Christ.* The *Son* like a Man, the *Holy Spirit*

Spirit as a Dove, and the *Father* speaking from Heaven.

Matth. xxviii. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

John xiv. 16, 17. *And I will pray the Father, and he shall give you another Comforter, even the Spirit of Truth.*

John xiv. 26. *The Comforter which is the Holy Ghost, whom the Father will send in my Name, and* HE *shall teach you all things, and bring all things to your Remembrance, whatsoever I have said unto you.* The little Word HE in the *Greek* is ἐκεῖνος, which is always used for a *Person.*

John xv. 26. *I will send unto you from the Father, the Spirit of Truth, who proceedeth from the Father,* HE *shall bear witness of me.* Where this Personal Word ἐκεῖνος is again used.

Rom. viii. 11. *The Spirit of him* (that is, the Father) *who raised up Jesus from the Dead.*

Rom. xv. 30. *I beseech you, Brethren, for the Lord Jesus Christ's sake, and for the Love of the Spirit, that ye strive*

together with me, in your Prayers to God for me.

2 Cor. xiii. 14. *The grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all,* Amen.

Ephes. ii. 18. *Thro' him* (that is, Christ) *we both have an Access by one Spirit unto the Father.*

Ephes. iv. 4, 5, 6. *There is one Spirit, one Lord, one God and Father of all.*

1 Peter i. 2. *Elect according to the Foreknowledge of God the Father, thro' Sanctification of the Spirit unto Obedience, and sprinkling the Blood of Jesus Christ.*

Jude 20, 21. *Praying in the Holy Ghost, keep your selves in the Love of God, looking for the Mercy of our Lord Jesus Christ unto eternal Life.*

I think the plain and express Scripture contain'd in these Citations, sufficiently distinguishes *Three Personal Agents*, without any further Comment upon them. A *Turk*, or an *Indian*, that reads them without any Prepossession, would certainly understand most of them so.

PROP. XIII.

Therefore it has been the Custom of the Christian Church in almost all Ages, to use the Word PERSON, *in order to describe these three Distinctions of Father, Son, and Spirit; and to call them* Three distinct Persons.

THE Word *Person* signifies, in the common Language of Mankind, *one single intelligent voluntary Agent*, or a *Principle of Action that has Understanding and Will*. So three Men, or three Angels, are properly called three distinct *Persons*; and the *Father*, *the Son and the Spirit*, who are all *One God*, yet having three such distinct sort of Actions and Characters attributed to them, as may properly be ascribed to three distinct intelligent Agents, we make no scruple

ple to call them *Three Persons*. For 'tis sufficiently evident, that Three mere Names, three Attributes, three Modes or Manners of Being, three Relations, or three sorts of Conception of one and the same single or undividual Being, are not sufficient to sustain the Three different Offices, or to perform the Three different sort of Actions, which are attributed to *Father, Son, and Spirit*: Nor can we account for them, without supposing three distinct intelligent Agents.

It might be also mentioned to confirm this *Proposition*, that the Scripture it self uses the Word *Person*, in one or more Places, to distinguish the *Father* from the *Son*. *Heb.* i. 3. Christ is called *the express Image of his Father's Person*. And tho' the *Greek* Word *Hypostasis*, which we well render *Person*, sometimes signifies *Substance*, as it is translated *Heb.* xi. 1. yet in that very place the Word seems to intimate a Distinction from the Father, strong enough to answer the Word *Person* in our Language. Again in 2 *Cor.* iv. 6. *The Knowledge of the Glory of God shines forth in the* Person *of Jesus Christ*; which perhaps is a

better

better Translation of the *Greek* Word πρόσωπον *Prosopon*, than when we render it the *Face* of Christ.

Tho' the Word *Person* be fitly used and apply'd in this Case, yet we generally suppose it is not to be taken exactly in the same Sense, as when we apply the Word to three Men, or three Angels, and call them *three distinct Persons*; for they have not such real Communion in one Nature, as these Three sacred Persons have in one Godhead.

But since these Things are so difficult to determine, I'll never contend with my Brother, or Fellow-Christian, who scruples to use the Word *Person* in this Doctrine; provided he will but allow such a Distinction between the *sacred Three*, as is sufficient to support their distinct Characters and Offices assign'd to them in Scripture: And this is all that I mean by using this Word.

Yet since the Word *Person* is the best Word that we know, and comes nearest to the Ideas or Conceptions, which the Scripture seems to give us of the *Distinction* between *Father*, *Son*, and *Spirit*; I use it still with great Freedom and

Satisfaction, in a Sense near akin to the common Sense of the Word.

A Moral Argument.

As I have used one *Moral Argument* at the end of the 10th Proposition, to prove the *true and proper Deity of* Father, Son, and Spirit; so I shall propose another of the same Kind under this Proposition, to confirm both the Doctrine of their *Deity, and distinct Personality* together: And 'tis this.

This great Article of Belief, That *Father, Son, and Spirit are three Persons, and yet one God*, is so sublime in its Nature, so impossible to be found out by human Reason, if it had not been reveal'd; it carries in it such an Appearance of Contradiction at first, 'tis so exceeding hard to explain and reconcile, even when 'tis well considered by us; and 'tis so shocking and offensive in the most usual Explications of it, to the great Pretenders to Reason, that it can hardly be suppos'd how it should enter into the Minds of Men at first; and how it should have been so generally believed in the *Christian* Church in almost

all Ages of *Chriſtianity*, if it had not been very plainly reveal'd, and ſtrongly confirm'd in Scripture; ſo that thoſe honeſt and conſcientious Men could not wink againſt the Light and Strength of Evidence, nor turn the Scripture to any other Senſe.

It is not to be imagin'd that ſuch a *Doctrine of the Trinity*, which has no Countenance from the Light of Nature, nor any manner of Allurement in it to gratify the Luſts or Fancies of Men, nor flatter the Pride of human Reaſon, ſhould ever have come, without moſt forcible Evidence, into the Heads of ſuch Multitudes of Great and Wiſe Men, who thought and ſearcht with Freedom for themſelves, and who read the Bible with an honeſt Inquiry after Truth; I ſay, it is not to be imagin'd that ſuch a ſtrange Article ſhould ever have been believed by theſe Men, and brought into the Church, or ſubſiſted there ſo many hundred Years, and eſpecially ſince the *Reformation*, were it not for the plain, ſtrong, over bearing Light, and reſiſtleſs Proofs of it that are found in the Word

of God. * Several Remarks with which the Reverend *Ministers of London* have prefaced their late *Harmony of Confessions* on this Article, are well worth notice here, see *Pag.* 41——47.

* How the *particular Explications* of this Doctrine came to be so various, both in the Writings of the Primitive and Modern Christians, will be easily accounted for in the following Proposition, (*viz.*) *Because Scripture has not clearly explained it.* And if the Bulk of the Christian World, has at any time for some Ages together followed *one and the same Scheme of Explication*, 'tis because they found undeniably the plain Doctrine of *Three Persons, and one God* reveal'd in Scripture, and they knew no other Way to give a tolerable Explication of it all that Time.

PROP.

PROP. XIV.

Tho' the ſacred Three are evidently and plainly diſcover'd in Scripture, to be One and the ſame God, *and* Three diſtinct Perſonal Agents or Perſons, *yet the Scripture hath not in plain and evident Language explained, and preciſely determin'd the particular Way and Manner,* How *theſe* Three Perſons *are one* God, *or how this* one Godhead *is in* Three Perſons.

THE Truth of this Doctrine, That *there are three divine Perſons, and one God,* is abundantly more evident in the Scripture, than any particular *Explication* of this ſacred Doctrine: And

tho' learned Men have endeavour'd to explain *the Trinity* by Reason, to determine the *Modus* or Manner How Three are One, and One Three, to defend their Schemes by human Arguments, and to illustrate them by several Similitudes, yet these *Illustrations*, these *Explainings* and *Reasonings*, with the human *Terms* that belong to them, are not to be esteem'd (as they have too often been) the Matter of *Divine Revelation*, any farther than they are by evident and irresistible Consequence drawn from the Word of God.

Among these *Explications*, some of them seem to me to be evidently *false* and *insufficient*.

Such is the *Arian Scheme*, which supposes the Father only to be the true God, and that the two other Persons have not true, proper and eternal Godhead belonging to them: And such is the *Sabellian Scheme*, which supposes the Father, Son, and Spirit, not to be distinct Persons, but meer different Names, Modes, and Appearances of the one God. One of these denies the *true Godhead*, t'other the *Personality*.

Other Schemes have been multiply'd in the Chriſtian World, which do indeed ſecure and maintain the Subſtance of the Scriptural Doctrine of the Trinity, as the *Athanaſian*, the *Scholaſtick* Scheme, *&c.* Yet they have ſuch various Difficulties attending them, that I do not think it neceſſary to trouble the private Chriſtian with a long Detail of them here.

And indeed to ſpeak my own Sentiment freely, I muſt ſay, that upon a freſh and unbiaſt Search of Matters, a mature and deliberate Review of the *Scriptural Doctrine of the Trinity*, as I find it in the Bible, and a new Survey of the ſeveral *Schemes found out to explain* it, I am more firmly Eſtabliſh'd than ever in this Doctrine, that *Father, Son and Spirit, are the one true God, yet ſubſiſting in three Perſons*: But as to the various Schemes of Explication, there is not any of them can prevail upon me any farther now, than to receive them as *poſſible* or *probable Explications* of a very deep and difficult Doctrine of Scripture.

But ſuppoſe the Profeſſors of any of the beſt of theſe *Schemes*, ſhould find

ſufficient Arguments from the Word of God, to demonſtrate the Truth of their own *Scheme*, and could prove it beyond all Contradiction, that their particular Explication of the Trinity, is the very Doctrine that *is reveal'd* in the holy Scripture, yet I am ſure they can never prove that it is *clearly and plainly reveal'd* there: But it ſtill requires much Skill and Labour of Reaſoning to draw it out from Scripture, and ſet it in an evident Light.

Prop. XV.

Thence I infer, that it can never be neceſſary to Salvation, to know the preciſe Way and Manner *how one Godhead ſubſiſts in three perſonal Agents, or how theſe three Perſons are one God.*

THE Reaſons of this Propoſition are very evident.

(1.) Tho' the Doctrine of the Trinity ſeem to be a *Fundamental Article of Chriſtianity*, yet the particular Explication of

of this ſacred Doctrine (as we have hinted before) cannot be a Fundamental, becauſe *'tis not any where reveal'd to us in Scripture, in ſo plain and manifeſt Language, as the Fundamental Articles of our Religion are and muſt be*: For the Scriptures were written to make the meaneſt of Men *wiſe to Salvation*; even the *Babes in Chriſt*, and the *Weak*, and the *Unlearned*, the *baſe and the fooliſh Things of this World*, whom God hath *choſen* and *called*, 1 Cor. i. 27. Now that 'tis not ſo plainly reveal'd, appears, becauſe learned and pious Men, who have made an honeſt Search after Truth, derive their ſeveral Explications of this Doctrine by long and difficult Trains of Reaſoning, and are often ready to commit Miſtakes, and to run counter to the moſt eſtabliſh'd Principles of Natural Reaſon, and ſometimes contradict themſelves too in this Work.

I will not deny but there may be ſeveral Truths both of Natural and Reveal'd Religion, that are *merely drawn by Reaſoning and Conſequence*, which may yet be neceſſary to Salvation: But then theſe are ſuch as are open and obvious to the

first View of Reason, and such as lye very near the Surface of Scripture, (if I may so express it) and may be inferr'd with the greatest Ease by Men of the lowest Rank of Understanding. Such easy and obvious *Consequences* may contain *Fundamental Doctrines*. But whatsoever lyes hidden deep in the sacred Mines of the Word of God, and must be digged thence with much Learning and Study, much Toil and Labour of Reasoning, and can be drawn out only by long Chains of laborious Argument, these things can never be design'd of God for the *Fundamental Articles* of our Religion, nor ought they to be esteem'd or impos'd as such by weak and fallible Men.

(2.) *A Second Reason* I have to perswade me, that No particular Explication of the Trinity, and the *Modus* of it is necessary and fundamental, is this; That There have been many, and very different Explications of this Doctrine embraced by some Persons of most Exemplary Piety: Such Persons as have most firmly believed the general Doctrine it self, and such, concerning whom I could e'en venture to say, *May my Soul be where theirs is in the other World!*

Some

Some have asserted *One Substance*, one conscious Mind, inconceivably and necessarily distinguish'd into three Personal Agents. Others have supposed, *Three distinct Substances* or Minds, and yet all intimately, and essentially, and necessarily United in One Godhead.

Some have maintain'd the *Son-ship* of Christ, and *Procession* of the Spirit, to be Essentially and Eternally necessary to the Divine Nature. Others would account for the *Generation*, and *Procession*, and every thing that looks like *Derivation*, some other way, rather than let it belong to Godhead.

And yet the Writings and Conversation of all of them, have been famous for a Savour of Piety; they have all paid Divine Honours to *Father, Son and Spirit*, and lived and dy'd to the Glory of *God their Saviour*: Some of them were certainly Mistaken on Earth, in their particular Explications of this Mystery, because they differ'd so widely; and they were taken to Heaven before they could agree in this Point of Controversy; thence it plainly follows, that an Agreement and

Certainty in this Point is not neceſſary in our Way to Heaven.

(3.) Another *Argument* I would uſe, to prove, that the particular Explications of this Doctrine of the Trinity, cannot be neceſſary to Salvation, is this, that the *Duties which we are obliged to pay to the Father, Son and Spirit, in order to our own Salvation, do not depend upon any particular Modes of Explication*, in what Manner they are *One*, and in what Manner they are *Three*; but upon their Divine Alſufficiency to fulfil and ſuſtain their ſeveral Offices and Characters, that are attributed to them in the Word of God. But this I ſhall inlarge upon more in ſome following Propoſitions.

I ſhall conclude this Head, with calling in the Teſtimony of ſome Authors to ſupport this Propoſition, whoſe Zeal for the ſacred Doctrine of the Trinity, can never be called in Queſtion.

The firſt, is the Reverend, Learned and Pious Dr. *Owen*, to whoſe Name and Memory I pay as great Veneration, as to moſt of the Writers of the laſt Age. In his little Treatiſe of the *Doctrine of the Trinity*, 3d *Ed.* 8° *pag.* 18. he hath theſe Words.

Words. "The Sum of this Revelation "in this Matter, is, That God is One; "that this one God is Father, Son and "Holy Ghoſt; that the Father is the Fa- "ther of the Son; and the Son the Son "of the Father; and the Holy Ghoſt "the Spirit of the Father, and the Son; and "that in Reſpect of this their mutual Re- "lation, they are diſtinct from each other. "This is the Subſtance of the Doctrine "of the Trinity, as to the firſt direct Con- "cernment of Faith therein." *And a little after,* "This is the whole of Faith's "Concernment in this Matter, as it re- "ſpects the direct Revelation of God made "by himſelf in the Scripture, and the firſt "proper general End thereof. Let this be "clearly confirmed by direct and poſitive "Divine Teſtimonies containing the De- "claration and Revelation of God, con- "cerning himſelf, and Faith is ſecured "as to all its Concerns. For it hath both "its proper formal Object, and is ſuffici- "ently enabled to be directive of Divine "Worſhip and Obedience. The Expli- "cation of this Doctrine unto Edifica- "tion, ſuitable unto the Revelation men- "tioned, is of another Conſideration.

And

And *Pag.* 75. when he has finished his Proofs of the *Godhead and Personality of the sacred Three*, he sums up all in these Words. (*viz.*) "Our Conclusion "from the whole is; That there is no- "thing more fully expressed in the Scrip- "ture, than this sacred Truth is; that "there is one God, Father, Son, and "Holy Ghost; which are Divine, Distinct, "Intelligent, Voluntary, Omnipotent "Principles of Operation, and Work- "ing, which whosoever thinks himself "obliged to believe the Scripture, must "believe; and concerning others in this "Discourse, we are not solicitous. This "is that which was first proposed; namely "to manifest what is expressly reveal'd in "the Scripture, concerning God the Fa- "ther, Son, and Holy Ghost; so as that "we may duly believe in him, yield Obe- "dience unto him, enjoy Communion "with him, walk in his Love and Fear, "and so come at length to be blessed with "him for evermore. Nor doth Faith "for its Security, Establishment and Di- "rection, absolutely stand in Need of "any farther Exposition or Explanation "of these Things.

And

And after the Author has given a brief Explication of *Essence, Substance, Unity, Distinction, Personality, &c.* in a few Pages, he adds *pag.* 79. "Nor are those "brief Explications themselves before "mentioned, so proposed as to be placed "immediately in the same Rank and Or-"der with the original Revelations be-"fore insisted on, but only are pressed as "proper Expressions of what is revealed, "to increase our Light, and further our "Edification.

The next Authors I shall cite on this Subject, are the *Four London Ministers*, who stated and defended the *Doctrine of the Blessed Trinity*, in a Book lately publish'd by their concurrent Labours, and who are Persons of undoubted Piety and Zeal for the Christian Faith.

In the 18th Page, their Words are these. "*Sect.* 6. We do not our selves pretend "to say, how these Three are distinguished "from each other: That we leave to those, "who are bold enough to speak, (even "upon such a Point as this) without, "if not against what the Scriptures them-"selves any where have said: We only "say, that there they are distinguished.

" *Sect.* 7. We farther add, That tho' " theſe Three are in the Scriptures diſtin- " guiſhed from, and therefore not to be " confounded with each other; yet we " have learn'd nothing there, either of " their being compounded, or divided: " Nor do we therefore undertake to ſhew " explicitly, and in Particulars, how they " are three; nor, how (tho' three, yet) " they are one. What we aſſert again is " only, that they are three, ſome way or " other; and tho' in ſome Reſpect three, " yet but one God.

" *Sect.* 8. Nay, tho' theſe Three are in " the Holy Scriptures ſpoken of under " the Names of *Father, Son, and Holy* " *Ghoſt*; and as *begetting, begotten,* and " *proceeding*: Yet ſtill we leave it to thoſe " who are wiſer, or at leaſt more daring " and bold than we, to ſay that *this does,* " and to ſhew afterward *how it does relate* " *to the Divine Eſſence.* * For we who " have no Notion of a greater or leſ- " ſer in the Godhead, do think, that where-

* Tho' *theſe Authors* agree intirely with Dr. *Owen*, in not making the Knowledge of any particular Explication of the Doctrine of the Trinity neceſſary to Salvation, yet they differ in this; that Dr. *Owen* in ſeveral Parts of his

" where-ever that does belong, it muſt " equally belong: And conſequently, " that it is not any one of the Three, " [*i.e.* excluſive of the others;] but that " theſe Three are the one ſupream " God.

" *Sect.* 9. Let it be added, before we " produce our Proofs, that theſe Three " are not merely three Names: And that " theſe Names do not every where in " Scripture, if they do any where, bear " one and the ſame Meaning.

" *Sect.* 10. We ſhall now only venture " to ſay once more, that whatever the Diſ- " tinction is between theſe ſacred Three, " or wherein ſoever it does conſiſt; as " on one Part it does not deſtroy the Uni- " ty of the Divine Nature, ſo on the " other, it is ſuch (ſo real and ſo great)

his Treatiſe, ſuppoſes the vulgar Explication of Father, Son and Spirit as *three Eternal, neceſſary, perſonal, Differences in the very Eſſence of God*, to be a certain and an unavoidable Conſequence of the Doctrine it ſelf: But the Writer of theſe Sections is not certain, that theſe Differences of *Father, Son, Spirit, Generation, Proceſſion*, &c. do relate to the *Divine Eſſence it ſelf*; and in this Point I ask leave to differ from that great Man Dr. *Owen*, and join with theſe *later Writers*; for, in maturer Years, I am not aſham'd to profeſs my Ignorance in a Subject ſo ſublime, and to abate ſome degrees of my younger Confidence as to the *Modes* of explaining this Myſtery.

" as is just and sufficient Ground to sup-
" port whatever is distinctly said of the
" one or the other of them in the holy
" Scriptures. So as that the Person of the
" Father is not the Son; nor the Son;
" the Father; nor either of these the
" Holy Ghost. Thus far the serious plain
" Christian, may venture into this awful
" Mystery of the blessed Trinity."

But as these Reverend *Authors*, in the following Words, do not by any means advise the unlearned and private Christian to search farther, so I cannot see any great necessity that he should.

PROP.

PROP. XVI.

Yet 'tis our Duty *to believe the* General Doctrine of the Trinity, (*viz.*) *That these three perſonal Agents, Father, Son, and Spirit, have real Communion in one Godhead, altho' we cannot find out the* preciſe Way *and* Manner of explaining *it.*

I would have it obſerved here, that I do not abſolutely determine the *ſacred Doctrine of the Trinity* to be uncapable of all Explication: For tho' many paſt Attempts may have been weak and inſufficient, yet it does not follow that all future Attempts ſhall be ſo too. Who can aſſure us that God will never give to any Favourite Chriſtian the happy Turn of Thought, that may lead him, as by an eaſy Clew, into the Knowledge of this Myſtery? *Daniel* foretels, that towards the la-

ter

ter end of the World, *many shall run to and fro, and Knowledge shall be increased*, *Dan.* xii. 4. By a mutual Commerce of the Sentiments of Men of Learning and Piety, and by the Assistance of the Divine Spirit, there may be some glorious Spark of Light cast upon this obscure Article of Faith, which former Ages despair'd of: Even as the great Sir *Isaac Newton* in our Age has trac'd the Nature, Bulk, and Motions of the heavenly Bodies, beyond what all former Ages knew, or what Men on Earth could ever have hoped for.

But suppose this sacred Doctrine, as to the Manner of it, could never be explain'd by us, or to us in this present mortal State, yet all the Cavils of our Adversaries hitherto have never been able to prove, that this Doctrine it self, free from all human Additions and Incumbrances, is really impossible; and therefore we are bound to believe this Article, so far as God has plainly and evidently reveal'd it, tho' it shou'd be to us inexplicable.

There is, I confess, a certain Pride in the Mind of Man, that is ready to resist divine Truth, if it does not lye level to our Under-

Understandings, submit to our Reasonings, and come within the Compass of our clear and comprehensive Ideas. It was this criminal Pride, that has tempted some of the *Socinian* Writers to say, that if the Doctrines of the *Divinity* and *Satisfaction of Christ* were never so plainly expresst in Scripture, yet they would not assent to them in the literal Sense, because they could not understand them, or because, according to the Judgment of their Reason, it could not be approved. Therefore they are wont to twist and turn the plain Expressions of Scripture by the Arts of Criticism and Metaphor, to signify something else. *Socinus* himself says, that in such Cases, *any the greatest force is to be used with words rather than take them in the obvious Sense*. Ep. 2 ad Balcerim.

But surely it must be acknowledged that in the *Nature, Works* and *Ways of God*, there are many Things which are above the Reach of our present Understandings; many Things which are true, and yet we know not how to reconcile them to one another. And whatsoever Doctrines of this kind God shall plainly reveal to us in his Word, we are bound

under

under the Penalty of his high Displeasure, to receive and believe, tho' we cannot reconcile them.

But some will object and say, *Must we believe Things that are inconsistent and assent to Contradictions?*

Answ. There is a great deal of Difference between a *seeming* and a *real Contradiction.* If we can suppose, that it could ever have been said in Scripture, that *Three Gods are One God*, or *Three Persons are one Person*, there had been reason indeed to disbelieve it in the literal Sense, and to have found out some more consistent Interpretation of it, according to the Rules of Speech: For neither Reason or Religion can require us to believe plain Inconsistencies.

But when we assert that *Father, Son, and Holy Spirit, are three distinct Agents in our Salvation*, such as we usually call *Persons*; and when we again assert that *the Father is God, the Son is God, the Spirit is God*, and yet that *there are not three Gods, but one God*; there is no real Contradiction in all these, tho' we could not find the plain, and certain Way to reconcile them: And since these Propositions

tions are of such Importance in our Religion, since the Sense of them is evidently contain'd in Scripture, tho' not the express Words; since they seem to lye plain and open to the View of any common Reader, that has never been prepossest with other Notions, I think we may venture to say, God requires the Belief of them where the Bible is known and read.

Here some Persons will be ready to say, "*We cannot find these Doctrines in* "*the Bible, we cannot see them written* "*there with sufficient Evidence, and* "*therefore we believe them not; nor can* "*we be requir'd to believe what we can-* "*not see reveal'd.*

But these Objectors would do well to ask themselves solemnly, as in the Sight of God, *Whether or no they should not think them plainly and sufficiently reveal'd, if they could but reconcile them by Reason to their own Satisfaction?* If so, then 'tis plain, that the Impediment of Belief does not lye in the want of Evidence, but in faulty Prejudices and Reluctance of the Mind, because of the Inability of our Reason, to comprehend what is reveal'd. We are not willing to see these Truths, because

Diffi-

Difficulty and Mystery attend them; and 'tis exceeding natural and easy to wink a little, when we are not willing to see.

Now if these secret Prejudices are indulged, if we will not submit to receive these sacred Truths, merely because we cannot comprehend and reconcile them, we have some ground to suspect our selves guilty of that inward Pride, and Obstinacy of Mind, which is highly criminal in the Sight of God. And whether the great God will not terribly resent in the other World, these faulty Prejudices, this Haughtiness of the Mind, this Unbelief of Truths so plainly reveal'd, is a Thought that should make us tremble, and render us exceeding cautious, and meek and humble in all our Conduct about these important Doctrines of Religion.

I must confess for my self with honest Freedom, that in my diligent Search after Truth in the Bible, I would have been glad to have taken up with some *Ideas of the Trinity*, that might have been less subject to the *Cavils of Human Reason*, and more easily comprehended and reconciled, if the plain and obvious Sense of Scripture in a Multitude of Places, had

had not constrain'd my Faith to submit to Divine Revelation, and to acquiesce in this great Truth, that *Father, Son, and Spirit, are three Persons, and yet but one God.*

I might here add another Reason also, why we ought to believe, that these *Three Persons have some real and intimate Communion in the Godhead,* (*viz.*) because the Characters and Offices they sustain in the Matter of our Salvation, and the Duties which we owe them, do in my Judgment require the Perfections of a God, that they may be fit to fulfil those Offices, and to receive the Homage of those Duties. There appears to be a necessity of *Omnipotence* and *Omniscience,* and of *other Divine Attributes,* to execute those glorious Works, which are assign'd to the *Son,* and the *Holy Spirit,* in the Word of God, as well as those which are ascribed to the *Father.* Nor do I know how we can justly pay them Honors answerable to these Characters, if we believe them to be mere Creatures.

PROP. XVII.

And wherefoever we meet with any thing in Scripture, that is incommunicably Divine, aſcribed to either of theſe Three Perſons, we may venture to take it in the plain and obvious Senſe of the Words, ſince we believe the True and eternal Godhead *to belong to them all.*

IT has been hinted before, that there is a great deal of Reaſon to ſuppoſe, that the *Arians*, and the *Socinians*, and all all others who deny the *proper Godhead of the Son and Spirit*, are guilty of a groſs Miſtake; becauſe there are ſo many places of Scripture which they are forced to handle with much Art and Criticiſm, and to twiſt, and to ſtrain, and to pervert them from their plain and native Senſe, before they can

can make them consist with the *Arian* or *Socinian* Doctrines. But the Christian who believes, that the *Son and Spirit have proper Communion in the Godhead*, reads with Pleasure all those Expressions of Scripture, which ascribe Divine Titles and Dignity both to the *Spirit*, and the *Son*, as well as the *Father*, and understands, and believes them in the plain Sense of the Words, with much Satisfaction and Ease, and lets his Faith rest upon the express Revelation of God in his Word.

All that is incommunicably Divine, and that is attributed to the *Son* or *Spirit* in Scripture, is naturally and easily applied or imputed to the same Godhead or Divine Nature, which belongs both to the *Father*, to the *Son*, and to the *holy Spirit*, or in which the *Son* and *Spirit* have Communion together with the *Father*.

Prop. XVIII.

Where any thing inferior to the Dignity of Godhead, *is really and properly attributed in Scripture to the Person of the Son, or the Holy Spirit, it may be easily imputed to some* inferior Nature, *united to the Godhead in that Person, or to some* inferior Character or Office *sustain'd by that Person.*

HERE let it be observed, that there are some *inferior* Properties and Actions in Scripture ascribed to *God* in geral, and to the Person of the *Father*, as well as to the *Son* and *Spirit*, which are not to be taken *properly*, but merely in a *figurative* Sense, such as *to have Eyes and Ears, Hands and Feet, to rejoice, to grieve, to repent*, &c. Which signify the

the *pure Actions* of God as an infinite Spirit, expreſt towards his Creatures in a *figurative* and *familiar* Way, and in Likeneſs to Man, that we may underſtand them the better. Theſe are not the *Inferior Expreſſions* which I ſpeak of. But when any thing inferior to the Dignity of Godhead, is in a *real and proper Manner* attributed to the *Son*, or the *Spirit*; then 'tis to be explain'd in one of theſe two Ways which this Propoſition deſcribes.

The Reaſon of this Propoſition is evident; becauſe ſince the *Son*, and the *Holy Spirit*, are truly and properly Partakers of *Godhead*, or the Divine Nature, therefore nothing that is *inferior* to the Nature of God, can be aſſerted concerning them, conſider'd *abſolutely and ſimply* as Partakers in the Divine Eſſence. Whatſoever therefore is properly aſcribed to any of theſe ſacred Perſons, that is beneath the Dignity of Godhead, muſt ariſe from ſomething *external* to God, ſomething that is not eſſential to the Divine Nature.

Now this *Something external* to God, is either *Real or Relative*. If it be *Real*, it muſt be *ſome inferior Nature* united to the Godhead. If it be *Relative*, it muſt

be *some inferior Character or Office*, sustain'd by one of the sacred Persons. And upon either of these Accounts, we may suppose something inferior to the supream Dignity of Godhead, to be ascribed to one or more of the *sacred Three*.

Let us enquire particularly concerning this.

There are many things *inferior* to the Dignity of Godhead, which are evidently attributed to the *Son* in Scripture; such as these, that he was *made of a Woman*, Gal. iv. 4. That he was in the *Form of a Servant*, Philip. ii. 7. That he *increased in Wisdom and Stature*, Luke ii. 52. That he *knew not the Day of Judgment*, Mark xiii. 32. That he was *hungry*, and *thirsty*, and *asleep*, that he *wept*, that he *groaned*, that he was *forsaken* of his Father, that his *Soul was exceeding sorrowful*, that he was *crucified*, and *dy'd*, that he *arose again*, and *ascended* to Heaven.

But all these things are easily accounted for, *by the Union of the Godhead, to the inferior Nature of Man*, in the Person of *Jesus Christ*. For he who was *born* of the Virgin was *Immanuel*, or *God with us*, Luke i. 54. He who was true and real

God, was also true and real *Man*, and of the *Seed of David according to the Flesh*, Rom. i. 3. He who was *God over all, blessed for ever*, according to his Divine Nature, came *from the* Jewish *Fathers according to the Flesh*, or his Human Nature, *Rom.* ix. 5. He who was the true *God* was *manifested in the Flesh*, 1 Tim. iii. 16. This is call'd the *Incarnation of Christ*, and the New Testament is full of it.

Hence it comes to pass, that the *Properties* and Actions of one Nature are ascribed sometimes to the whole Person, and sometimes to the other Nature. So the *Son of Man* is said to *be in Heaven*, John iii. 13. and that while the *Man Jesus* was here upon Earth; because, *as God*, he was in Heaven and Earth, and every where present. So the *Lord of Glory* is said to be *crucified*, 1 Cor. ii. 8. because the Man *Christ Jesus* was crucified, who in his Divine Nature is the *Lord of Glory*. So the *Church* is said to be *purchased with God's own Blood*, Acts xx. 28. because the Blood of the *Man* who was also *God*, purchased the Church. So *God laid down his Life for us*, 1 John iii. 16. i. e. He who was *God* laid down

his *human* Life. This is what Divines uſually call a *Communication of Properties.*

If there be any thing *inferior* to the Dignity of Godhead attributed to the Son or Spirit, which cannot be imputed to ſome *Real inferior Nature*, united to the Godhead in that Perſon, then it ariſes from ſomething *Relative*, and it muſt be attributed to ſome *inferior Character* or *Office*, ſuſtain'd by that Perſon in the Oeconomy of our Salvation.

Now there are ſome things that ſeem *inferior* to the Dignity of Godhead, which are attributed to the *Son*, even before his coming in the Fleſh, and being born of a Virgin; as, that God the Father *ſent his Son into the World, which ſeems to imply his Being before.* That he *came down from Heaven, not to do his own Will, but the Will of him that ſent him*, John vi. 38, 39. Gal. iv. 4. That he left the *Glory which he had with the Father before the beginning of the World*, John xvii. 5. That God the Father *prepared a Body for him*, Heb. x. 5. The Son came and aſſum'd that Body *to do the Will of God on Earth*, ver. 7, 9. compar'd with *Pſalm* xl. 6, 7, 8.

as he had been *God's Angel* or *Messenger* to the Patriarchs.

Now if we can give our selves leave to suppose, that the human Soul of our *Lord Jesus Christ* had a Being, and was personally united to the *divine Nature*, long before his *Body* was born of the *Virgin*, even from the very Foundation of the World, and that this was the *Angel* who conversed with *Abraham, Moses, Joshua*, &c. Then we may most easily account for these Expressions of Scripture, which signify something *inferior to Godhead* before his Incarnation; and we may attribute them to the *Human Soul of Christ*; which, tho' infinitely inferior to God, yet doubtless is a Spirit of a very excellent and noble Nature, as being form'd on Purpose to be united to God, and never existed but in a *personal Union* with God.

There is nothing in the whole Word of God, that I know of, which discountenances such a Supposition as this; and there are a great many Texts both of the *Old* and *New Testament*, which are with the greatest Ease explain'd and reconcil'd this Way, which 'tis very hard to account for, without admitting this Opinion;

nor has it the least Aspect on any other Article of our Faith *.

But if we dare not venture our Thoughts so far out of the common Track, as to suppose that the *Human Soul of Christ* had any Being, before he took Flesh, then we suppose, that he existed only in his *Divine Nature* before his Incarnation; and then these *inferior* Expressions of being *God's Messenger* or *Angel, of having a Body prepared for him* by the Father, of *being sent, of coming to do the Will*

* If any of my Readers imagine, that either here, or at the End of this Chapter, I have forgot the words of my *Title Page*, and have used the *Aid of human Schemes*, I intreat them to remember, that I have built nothing at all toward the *Proof of the Trinity*, upon any such *Supposition or Scheme* whatsoever; but have only propos'd an Illustration, a Simile, a Thought or Notion, whereby the *Divine Doctrine* may be more easily apprehended, or whereby many Texts of Scripture may be more naturally explained, and more happily reconcil'd. Those who disapprove these Hints, may entirely neglect them, and the plain *Scriptural Doctrine of the Trinity* abides the same still.

I do not mention this *Pre-existence of the human Soul of Christ* as a Point of *Faith*, which I firmly believe, but merely as a Matter of *Opinion* not to be rashly rejected, and well worth our farther Enquiry; for I have not met with any thing yet publish'd against it, that is sufficient to forbid the Proposal of it here; and perhaps I shall say much more for it, if I should live to publish some short *Dissertations* that I have written, relating to the *Doctrine of the Trinity*.

of his Father, and of *not doing his own Will*, &c. must be attributed to his *Character* and *Office as Mediator*, which carries something *inferior* in it, and which he assumed even from the Beginning of the World: So that the *Son* who had all Power and Sovereignty as *God*, must be said under the Character of a *Mediator*, to be the *Messenger*, the *Servant of God the Father*, and be *sent by him to do his Will*.

And thus by considering our Lord *Jesus Christ*, either in his *inferior Nature*, as having a Human Soul, and a Human Body united to Godhead, or in his *inferior Office* as being a *Mediator*, we may explain all those Texts which ascribe something to him *below the Majesty of Godhead*. And where we can't apply it to his *human Nature*, it must be apply'd to *his Office*.

I might multiply Examples out of many Parts of the *New Testament* and the *Old*, to shew with how much Ease and Readiness, this Doctrine will assist us to explain and reconcile many Things that are said concerning *Christ*; but I chuse rather to exemplify this, in explaining those difficult Expressions of our Lord *Jesus*

Christ concerning himself, which are recorded in *John* v. 19. —— 30. *Verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doth, these also doth the Son likewise. The Father loveth the Son, and sheweth him all things that himself doth.* —— *As the Father raiseth up the Dead, and quickneth them, even so the Son quickneth whom he will. For the Father judgeth no Man, but hath committed all Judgment to the Son, that all Men should honor the Son, even as they honor the Father.* —— *The Dead shall hear the Voice of the Son of God, and they that hear shall live. For as the Father hath Life in himself, so hath he given to the Son, to have Life in himself; and hath given him Authority to execute Judgment also, because he is the Son of Man.* And yet a little after, he saith again, *I can of mine own self do nothing.*

Here are some Divine Characters, which seem to be too great for any mere Creature; such as, *What soever things the Father doth, these also doth the Son likewise. The Father sheweth the Son all things that him-*

himself doth. The Son raiseth the Dead by his *Word*, and *quickneth whom he will; all Men must honor the Son, as they honor the Father. As the Father hath Life in himself*, so the Son hath *Life in himself.*

Here are also some Characters, that seem much inferior to the Dignity of Godhead; *The Son can do nothing of himself. Judgment is committed to him by the Father.* He has it *given to him, to have Life in himself; and Authority to execute Judgment is given him*: And it is repeated again, *Of himself he can do nothing*, ver. 30.

Now may not these Scriptures admit of this Exposition, imputing the *inferior Characters* and Expressions, to his *inferior* or human *Nature*, thus? *Jesus* is but a Man, and *can do nothing of himself*; but because the Man *Jesus* is the *Son of Man*, or the appointed *Messiah*, as *ver.* 27. therefore the Father has ordained, that he should be personally united to God, *it hath pleased the Father, that in him the Fulness of Godhead should dwell bodily*; Thus the Son of Man hath Union with Godhead given him: And

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by this means, he has it *given him to have Life in himself*; for where Godhead is, there also are the Properties of Godhead, one of which is, *To have Life in himself*. By this means also, the Person of the Son as *God-Man*, is said to know *all things that the Father does*, and *doth the same things which he seeth the Father do*, or performs that which the Father hath purposed. So the Son *raiseth the Dead, quickeneth whom he will*, and *executeth Judgment* on all Mankind, and receiveth Divine Honors, as well as the Father: And yet he is said to have all this Power and Honor *given him by the Father*, because by the Appointment of the Father, the Divine Nature dwells in *Jesus* the *Son of Man*, who of himself, and in himself is but a *Man*, and *could do nothing*.

The *Son*, as he is *Man*, is represented here as able to do nothing of himself: The *Father*, tho' he be *God*, is represented as *willing* to do nothing of himself: Therefore the *Father*, whose Divine Nature dwells in the *Son*, doth all things by the *Son*, as his great Agent and Minister in the Salvation of Men.

Or

Or if this Interpretation does not please, we may then suppose, that the *inferior* Characters here mentioned, are only attributed to *Christ* as *Mediator*; and then the Interpretation is this; (*viz.*) Tho' considered as *God*, he knows all things, he can do all things, and is the Sovereign of Life, yet consider'd as *Mediator*, he is supposed to wave this Sovereignty; and in this Sense he may be said to receive these Powers, Instructions, and delegated Authority from the *Father*, who sustains the Sovereign or Supreme Character in the Oeconomy of Grace.

This shall suffice concerning the *inferior Actions and Characters*, which are ascribed to *Christ* in the Scripture.

I proceed now to consider the *Holy Spirit*.

There are also some things in Scripture, which seem *inferior to the Dignity of Godhead*, that are attributed to the *Blessed Spirit*, as that he is *sent by the Father at the Son's Request*, John xiv. 16. that *he is sent* by the Son, *John* xv. 26. that *he shall not speak of himself, but whatsoever he shall hear, that shall he speak*, John xvi. 13. *That he shall receive*

the

the things of the Son, *and shew them unto Men*, ver. 14, 15. That the *Holy Ghost was given to* some Men, *by the laying on of the Hands* of other Men, *Act.* viii. 17, 18. *That the Spirit is poured out upon Men*, Acts ii. 17, 18. That Men are *baptized with the Holy Ghost*, Matth. iii. 11. *That he maketh Intercession for the Saints, with Groanings that cannot be uttered*, Rom. viii. 26, 27.

Now if there be no *inferior Nature*, which belongs to the *Spirit of God*, to which these things may properly be ascribed, then they must be imputed to the *Spirit of God*, consider'd in the inferior *Character*, or Office of a *Deputy*, or *Vicegerent*, a *Messenger*, or *Advocate* *, both of the Father, and of the Son: And in this Sense, he who consider'd as *true*

* The word παράκλητος, *Paracletos*, which we translate the *Comforter*, in the 14th, 15th, and 16th Chapters of St. *John*, may be as properly rendred, the *Advocate*; for that *Greek* word signifies both. Now to be an *Advocate* is the proper Office of the *Holy Spirit*, *i. e.* to speak for God the *Father*, and for *Christ* in the World, since *Christ* is gone to Heaven; and 'tis the very same Word which we translate *Advocate*, 1 *John* ii. 2. When 'tis applied to *Christ* as speaking for us in Heaven.

God,

God, is one with the Father, and hath abſolute Sovereignty; yet conſider'd in the Goſpel, as a *prime Miniſter of the Father's and Son's Kingdom*, is pleaſed to repreſent himſelf as being ſent by the Father and the Son, as their *chief Agent*, to fulfil many kind Offices for us, and in us, in the Oeconomy of Salvation.

If I could make this *Propoſition* clearer, and give my Reader an eaſier Conception of it by any *Human Illuſtrations*, I would attempt it in this Manner, and try to repreſent this *Divine Myſtery* of three Perſons, with three diſtinct Characters, yet but one God.

Suppoſe a *King* ſhould ſend an *Embaſſador Extraordinary* to a foreign Country, and at his Removal ſhould appoint a *Reſident* to ſtay behind him in that Country; and ſuppoſe the *Soul of the King* himſelf could be ſo united alſo to the Body, or Perſon, both of the *Embaſſador* and the *Reſident*, as to animate, actuate and move them, and become, (as it were) *one Perſon* with each of them: Then the *Soul of the King* himſelf might be ſaid to ſuſtain both his own Character as *King*, and the *inferior Characters* both of the *Embaſſa-*

dor

dor and the *Resident*, and fulfil all those Offices under a distinct sort of *Personality*.

Thus we may apprehend, how *God the Father*, the King of Heaven, sent down *his Son*, a distinct Person, in whom the same Godhead dwells, as an *Embassador Extraordinary* to Earth; and the *Holy Spirit* a distinct Person also, who hath the same Godhead, was left here as a *Resident*. And thus this Eternal *God*, being the same in the *Father*, *Son and Spirit*, sustains the *superior Character* of a Sovereign *King*, in the Person of the Father, and may be said also to sustain these *inferior* Characters of an *Embassador*, and a *Resident*, and to fulfil these Offices in the Persons of the *Son* and *Spirit*.

I confess these *Simile's* borrowed from *earthly* things, are very imperfect, and insufficient to represent Things *Divine* and *Heavenly*; but perhaps they may serve to strike some little Light upon this sacred Mystery.

PROP.

PROP. XIX.

Nor do these inferior Natures, Characters or Agencies, *at all hinder our firm Belief of the* Godhead *of these Three Persons, which is so plainly expreſt in Scripture, nor ſhould it abate or diminiſh our* ſacred Regards *to them.*

WHatſoever *inferior Nature* may be united to the Godhead in any of the Divine Perſons, or whatſoever *inferior Characters* or *Offices* they may ſuſtain in the Matters of our Salvation, theſe do not at all take away, or diminiſh the *Nature or Dignity of the Godhead*, ſubſiſting in that Perſon. The Divine Nature muſt ſtill maintain its own Honor and eternal Dignity; for GOD muſt be GOD for ever, and cannot diveſt himſelf of his own

own real and essential Glories, whatsoever condescending *Forms* and *Offices* he may assume, in order to fulfil his wondrous Counsels, and Designs of Power or Love, of Creation or Providence, or the greater Work of Redemption.

To make this very plain, I would express my self here thus in Imitation of Dr. *Owen* speaking of *Christ*. Each Nature united in the Person of *Christ*, is entire, and preserves to it self its own natural Properties. For he is no less *true* and *perfect God*, for being united to *Man*; nor is he less a *true*, *perfect Man*, consisting of Soul and Body, by being united to *God*. His *Divine Nature* still continues Omniscient, Omnipotent, Infinite, *&c.* His *Human Nature* finite, or limited, in Knowledge and Power, and was (before its Glorification) subject to all Infirmities of Life, and Death, to which the same Nature in others absolutely consider'd, is obnoxious.

In each of these Natures, he acts suitably to the essential Properties and Principles of that Nature. As *God*, he made all things, upholds all things by the Word of his Power, fills Heaven and Earth, *&c.*

As

As *Man*, he lived, hungred, ſuffered, died, roſe, aſcended into Heaven. Yet by Reaſon of the Union of both theſe *Natures* in the ſame *Perſon*, ſometimes the Perſon *Chriſt* may be ſaid to do all theſe things; and ſometimes the Actions of *one Nature* are attributed to the *other*; ſo *God* is ſaid *to lay down his Life for us*, &c. as I have ſhewn before.

So in the *Holy Spirit*, the Dignity of *Divine Nature* is preſerved intire; and thus it acts *like it ſelf*, with ſovereign Authority and Power in many places of Scripture; tho' in other Places the *Perſon* of the *Spirit* is repreſented as acting in a Way of *Deputation*, and, as it were, by *Commiſſion* received from the *Father* or the *Son*.

Still we muſt remember, that under whatſoever *inferior Characters or Offices* the *Son* or *Spirit* are repreſented in Scripture, yet their Communion in and with the Divine Nature ceaſes not, *true Godhead* belongs to them ſtill. And whereſoever *true Godhead* is, there are all the Attributes, Honors, and Prerogatives of Godhead, whatſoever other or lower Characters that Perſon may alſo aſſume and ſuſtain.

PROP.

Prop. XX.

We are bound therefore to pay Divine Honors ***to each of the Sacred Three, (viz.) The Father, the Son, and the Holy Spirit, according to their*** distinct Characters and Offices ***assigned them in Scripture.***

Tho' each Person of the Blessed Trinity ought to have *Divine Honors* paid to him, yet these Honors are generally distinguish'd, and expressed in such a Manner, as is suited to their *distinct personal Characters, and Operations*, as they are revealed to us in the Word of God, which is the only Rule of our Duty and Worship.

Let it always be observed and kept in Mind, that the only *Ground* and *Foundation*, and formal Reason of the Divine Worship and Honors, that are paid to each

each of the sacred Three, is their *Godhead*, or *Communion in the Divine Nature*; yet the *special Forms* of the Worship and Honor which is paid them, arise chiefly from those *special Offices and Characters*, which the Scripture assigns to them.

Now in order to shew clearly, what are their *distinct Honors*, together with the Reasons of them, let us consider, in what Manner the Scripture represents their *distinct Characters and Offices*.

First, *Of the* FATHER.

God *the Father*, is represented in Scripture generally as the *first or supream Agent*, but as acting by his *Word* or *Son*, and thro' his *Spirit*, and that sometimes in the Works of Creation and Providence, as well as in the Works of Redemption and Salvation.

IN CREATION, this is sufficiently evident. *Psal.* xxxiii. 2. *By the Word of the Lord were the Heavens made, and all the Host of them by the Breath* [or Spirit] *of his Mouth.*

Eph

Eph. iii. 9. *God who created all things by Jesus Christ.*

Heb. i. 2. *By whom,* [i. e. his Son] *he made the Worlds.*

The Spirit also hath his Share of Agency herein. Thus

Job xxvi. 13. *By his Spirit he garnished the Heavens*; and his *Spirit moved on the Face of the Waters,* Gen. i. 2.

And 'tis very natural to suppose that, since God the *Father* created all Things by his *Son,* and his holy *Spirit*; therefore he says, *Gen.* i. 26. *Let us make Man in our Image, after our Likeness,* consulting (as it were) with his *Son,* or with his *Son* and *Spirit* about the Creation of Man.

This is evident also in the Administrations of PROVIDENCE.

Isa. ix. 6. *To us a Son is born,* [i. e. Christ] *the Government shall be upon his Shoulder.*

Psal. cx. 5. *The Lord at thy right Hand, shall strike thro' Kings in the Day of his Wrath,* i. e. Christ exalted to the right Hand of God.

Matth. xxviii. 18. *Jesus spake to them, saying,*

saying, all Power is given unto me in Heaven, and in Earth.

John v. 22. *The Father judgeth no Man, but hath committed all Judgment to the Son.*

'Tis also by the *Spirit*, that the Father manages his providential Kingdom.

Psal. civ. 36. When his Creatures faint and die, God *sendeth forth his Spirit*, and *they are Created*, and thus he *renews the Face of the Earth*, i. e. he continues a Succession of Creatures, by the Agency of his Spirit, in the Course of his Providence.

Isa. xxxiv. 17. When God sends Desolation, and wild Beasts into *Babylon*, 'tis expressed, *his Spirit hath gathered them.*

And that he acts thus *by his Son, thro' his Spirit*, in the Work of our SALVATION, is much more frequently exprest in Scripture. I shall mention but a few Texts, and only such, where both the *Son* and *Spirit* are mentioned in the same place.

1 Peter i. 2. *Elect according to the foreknowledge of God the Father, thro' the Sanctification of the Spirit unt Obedience;*

dience; and the sprinkling of the Blood of Jesus Christ.

2 Cor. i. 21, 22. *He which establisheth us with you, in Christ, and hath anointed us, is God; who hath also sealed us, and given us the Earnest of the Spirit in our Hearts.*

Rom. v. 1, 5. *We have Peace with God, thro' our Lord Jesus Christ.* —— *The Love of God is shed abroad in our Hearts, by the Holy Ghost which is given to us.*

1 Cor. vi. 11. *Washed, justified, sanctified in the Name of the Lord Jesus, and by the Spirit of our God.*

John xiv. 16, 17. *Christ* saith, *I will pray the Father, and he shall give you another Comforter, even the Spirit of Truth.*

Acts ii. 33. *Jesus being by the right Hand of God exalted, and having received of the Father the Promise of the Holy Ghost, hath shed forth this, which ye now see and hear.*

Gal. iv. 4, 5, 6. *God sent forth his Son made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons. And because ye are Sons, God hath*

hath sent forth the Spirit of his Son into your Hearts, crying Abba, *Father.*

2 Cor. v. 18. *All things are of God,* [i. e. the Father] *who hath reconciled us to himself by Jesus Christ.* Ver. 5. *He that hath wrought us for the self same thing,* [i. e. fitted us for Heaven] *is God, who hath also given us the Earnest of the Spirit.*

And in this Sense the evangelical Benediction or Blessing is thus express, *The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. Amen.* 2 Cor. xiii. 14. And in this Sense it is, that we are *baptized in the Name of the Father, the Son, and the Holy Ghost,* Matth. xxviii. 28. For tho' I believe there may be a good consequential Argument drawn from both these Scriptures, to prove that the *Son* and the *Spirit* have real Communion in the Godhead, as well as the *Father*; yet the first and direct Design, is to shew, that each of these Divine Persons have a Share, and concur in the Work of our Salvation; and that Faith, and Hope, and all the Blessings of Grace and Glory, depend on the eternal Love of *God*

the Father, exerting it self in a Way of Mercy to Sinners, in and by the gracious Mediation of our *Lord Jesus Christ*, thro' the Operations of the *Blessed Spirit*.

From all these, and many other Scriptures, it is evident, that in the Oeconomy of our Salvation, *God the Father* appears as vested with the supream Majesty and Dignity, and maintaining the Rights of Godhead, as sustaining the supream Character of a *Divine Creator and Governor*, offended by the Sins of Men, contriving a Way of Reconciliation, sending his *only Son* into the World for this End, anointing him with his own *Spirit*, accepting him in his Sacrifice and Mediation, crowning him with Honors upon the Discharge of his atoning Work, communicating the *Spirit* to him, to be sent down plentifully to Mankind, proposing the Gospel of Reconciliation to sinful Men, and ordaining and appointing all things which are done by the *Son* and *Spirit*, as distinct *personal Agents* in this glorious Affair; tho' in the *Godhead* they are one with him.

QUEST. *What are those Honors which the*

the holy Scripture therefore directs us to pay to God the Father?

Answ. The Honors which we are led more directly and specially to address to *God the Father*, are these.

I. *To adore him* as the God and Father of our Lord *Jesus Christ*, 1 *Pet.* iii. 1. *Eph.* iii. 14. as the first in order in the Sacred Trinity. To worship him as sitting on the Throne of Government, *Rev.* iv. 9, 10. As maintaining the Dignity and the Rights of Godhead, as creating all Things, *Rev.* iv. 11. and giving Laws and Orders to all the Creation: To humble and abase our selves before him, as having broken his Laws: To express *Repentance towards God*, and say, *Father, we have sinned against* thy heavenly Majesty, *Acts* xx. 21. *Luke* xv. 18. And to return and devote our selves afresh to God the Father, and subject our selves to his Government, against whom we had rebell'd, *Hos.* xiv. 1, 2. There are so many Instances of this kind of Worship paid to *God the Father* in Scripture, that I need not dwell longer upon this Head.

II. Another Part of *Divine Worship* due to the *Father*, is to offer our *Thanks and*

Praises to him for all those adorable Instances of his Wisdom, Power and Goodness, which appear in the Works of Creation, Providence and Redemption: We praise him, that he should make us at first after his own Image, endue us with noble Faculties, and furnish this World with rich Conveniencies for our Use, and propose to our choice Immortality and Happiness. And when we had abused his Goodness, and chosen Sin and Misery, that he should be pleas'd to look on fallen Sinners with an Eye of Pity, that he appointed a Way for their Restoration to his Favour and Image, that he sent his own *Son* to become a Mediator, that he laid on him the Iniquities of Men, and made his Soul an Offering for Sin: That he also appointed the *Blessed Spirit* to renew our Natures, that he sends him to restore his own Image upon us, to work Faith and Repentance in our Hearts, to bring us into this Covenant of Reconciliation, and to fit us for Heaven. Of this sort of Worship, which consists in *Gratitude, Doxology, Blessing and Praise*, to the Father, there are multiply'd Instances in Scripture.

III. We

III. We are bound also to *pray to God the Father*, for whatsoever Mercies we stand in need of, as well as *give Thanks and Praises* to him for what we receive, whether these Mercies are to be bestow'd upon us immediately by the Hands of the *Son*, or of the *Blessed Spirit*; because both in the Oeconomy of Nature and Grace, he is represented as the Prime Agent, vesting his *Son* and his *Holy Spirit* with their peculiar Characters and Offices, and acting towards us, in and by them; tho' their eternal Godhead be the same with that of the *Father*.

Thence it comes to pass, that *God the Father* is set forth in Scripture as the most proper constant Object of our Addresses in Worship, and that our Worship is most generally to be paid to the *Father* in the Name, or thro' the *Mediation of the Son*, and by the *Assistance* of *his holy Spirit*: For as it is by the Mediation of his *Son Jesus Christ*, he approaches to us, and condescends to be reconcil'd to us, and by the Operations of his *Blessed Spirit* in us, he brings us near to himself, so he expects we should make a Return of Honor and Worship to him in the same Order and

Manner: And this we find appointed by our Lord *Jesus Christ*, and requir'd and practised by his Blessed Apostles. This is manifest in a great Number of Texts in the *New Testament*.

John xvi. 23, 24. *Whatsoever ye shall ask the Father in my Name, he will give it you; Hitherto ye have asked nothing in my Name*, ver. 26. *At that Day ye shall ask in my Name.*

John xiv. 16. *Christ* tells us, he *will pray the Father, and he shall give* us *another Comforter*, —— *even the Spirit of Truth*, &c. And *Luke* xi. 13. Christ says, *Your heavenly Father will give the Holy Spirit to them that ask him.* So that the Gift of the *Holy Spirit*, and his divine Influences for Illumination, Sanctification and Comfort, is one of those Blessings which we are to ask the *Father* for, as *Christ* himself did.

Rom. vii. 25. *I thank God thro' Jesus Christ our Lord.*

Rom. xvi. 27. *To God only Wise be Glory thro' Jesus Christ for ever*, Amen.

1 Cor. xv. 57. *Thanks be to God, which giveth us the Victory thro' our Lord Jesus Christ.*

Eph.

Epli. ii. 18. *Thro' him,* (that is *Christ*) *we both have an Access by one Spirit unto the Father.*

Eph. iii. 14, &c. *I bow my Knees to the Father of our Lord Jesus Christ,*—— *that he would grant you to be strengthned by his Spirit in the Inner Man. That Christ may dwell in your Hearts by Faith.* Ver. 21. *Unto him,* i. e. the Father, *be Glory in the Church by Christ Jesus throughout all Ages.*——

Eph. v. 20. *Giving Thanks always for all Things unto God and the Father, in the Name of our Lord Jesus Christ.*

Phil. ii. 11. *That every Tongue should confess, that Jesus Christ is Lord, to the Glory of the Father.*

Col. iii. 17. *Whatsoever ye do in Word or Deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him.*

Heb. xiii. 15. *By him therefore* [that is Christ] *let us offer the Sacrifice of Praise to God continually.*

Eph. vi. 6. *Praying always* [i. e. to God,] *with all Prayer and Supplication in the Spirit.*

Jude 20. *Praying in the Holy Ghost, keep your selves in the Love of God,* i. e. the Father.

Rom. xviii. 15. *Ye have received the Spirit of Adoption, whereby we cry,* Abba *Father.*

Now while the *Son* and the blessed *Spirit* are made the glorious Mediums of our Worship, which is addrest in this Manner to the *Father,* they receive Honors from us, such as, I think, no mere Creature can have a Right to, and which may be justly called *Divine.*

But there are *proper divine personal Honors and Worship,* which Scripture gives us sufficient Foundation to pay more directly to the *Son,* and the blessed *Spirit* themselves, according to their several Characters in the Dispensation of the Gospel: And in order to find out what these are, let us consider how the *Son* and the *Spirit* are represented in the holy Scripture, and what Characters they sustain, as we have done concerning the *Father.*

Secondly, *Of the* Son.

The *Son* is represented in Scripture, as being

being ſent down to Earth by the *Father* to do his Will; as coming from Heaven, and taking Fleſh upon him by the Appointment of his Father, as undertaking and fulfilling the glorious Offices of a Prophet, Prieſt, and King, and an Example of Holineſs; as performing all the Services, and enduring all the Pains and Sorrows, and Death it ſelf, which were appointed for him as our great Reconciler, in order to make a full and proper Satisfaction for our Sins, and bring us into the Favour of God; as riſing again from the Dead, and conquering Death and Hell; as interceding for us in Heaven, and reigning there in Glory; as ſending his Spirit to convince and convert Sinners, to ſanctify and comfort the Saints; as managing all the Affairs of Nature and Grace, for his Father's Honor, and the good of his People, according as the Father has intruſted him with the Government of the World and of the Church; and as being ready to come with Thouſands of Angels to judge the World, to condemn the Wicked to eternal Puniſhment, and to reward the Saints with an everlaſting Heaven.

Therefore both the Prophecies, Precepts, and Examples of Scripture give us abundant Encouragement to pay several Acts of Worship to the *Son of God.*

QUEST. *What are those Acts of Worship, and those Honors which the Scriptures lead us to pay to the Son?*

ANSW. I. We are bound to offer our humble Adorations and *Acknowledgments*, our *Thanks and Praises* to our *Lord Jesus Christ*, for all those gracious Offices which he has, does, and will sustain and execute for our Welfare and everlasting Happiness. We adore him for his condescending Mercy, and that infinite Love that appear'd in taking our Nature upon him, and dwelling with Men in such Circumstances of Poverty, Meanness and Disgrace. We adore his unspeakable Pity in taking our Sins upon him, and atoning for our Guilt by his Agonies in the Garden, and his Agonies on the Cross. We adore and bless the Prince of Life who died for us, and rose again, and shews us the way to Heaven. We bless him for sending his *Holy Spirit*, for all the glorious Purposes of our Conviction, Sanctification and Salvation.

Now

Now that direct Addreſſes of Praiſe and Adoration may be paid to *Chriſt*, is very evident.

That it was our Lord *Jeſus Chriſt*, or *God the Word*, who was worſhiped by the Patriarchs, *Abraham*, *Iſaac*, and *Jacob*, and *Moſes*, whenſoever God appear'd in a bodily Shape, and converſed with them, is plain; for the Father never appeared thus. It was he alſo whom *Joſhua*, *Gideon*, &c. worſhiped. He is the appointed object of Worſhip. *Pſal.* ii. 11, 12. *Serve the Lord with fear; kiſs the Son leſt he be angry; bleſſed are all they that put their Truſt in him.* Pſal. xlv. 11. *He is thy Lord, and worſhip thou him. And daily ſhall he be praiſed,* Pſal. lxxii. 15. And if we turn to the *New Teſtament*, we ſhall find both Commands and Examples of Adoration and Thankſgiving paid to *Chriſt*.

John v. 22, 23. *For the Father judgeth no Man, but hath committed all Judgment unto the Son, that all Men might honor the Son, as they honor the Father.*

Phil. ii. 10, 11. *That at the Name of Jeſus every Knee ſhould bow, both of things in Heaven, and things in Earth,*

and

and things under the Earth; and that every Tongue should confess, that Jesus Christ is Lord. And thus we are bound to adore him as Lord of all Things, as universal Sovereign of Men and Angels, of all the upper and the lower Worlds.

1 Tim. i. 12. *I thank Jesus Christ our Lord, who hath enabled me, and put me into the Ministry.*

2 Tim. iv. 18. *The Lord* i. e. Christ, *shall deliver me from every Evil, and will preserve me to his heavenly Kingdom: To whom be glory for ever and ever,* Amen.

So in 1 *Peter* iv. 11. There is a Doxology or Ascription of Glory to our Lord *Jesus Christ. To whom be Praise and Dominion for ever,* Amen.

2 Pet. iii. 18. *Our Saviour Jesus Christ. To him be Glory both now and for ever* Amen.

And I think that Doxology in *Jude* belongs to *Christ*, as I have shewn before, *ver.* 25: *To the only wise God our Saviour, be Glory and Majesty, Dominion and Power both now and ever,* Amen.

So

So *Revel.* i. 5, 6. *Unto him that loved us, and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God and his Father; to him be Glory and Dominion for ever and ever,* Amen.

Rev. v. 8, 9, 10. *They fell down before the Lamb, and sung a new Song, saying, Thou art worthy, for thou wast slain, and hast redeemed us to God by thy Blood,* ver. 12. 13. *Saying with a loud Voice, Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honor, and Glory, and Blessing. And every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I, saying, Blessing, and Honor, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.*

Rev. vii. 10. *Salvation to our God, which sitteth upon the Throne, and unto the Lamb.*

II. And as we are bound to *offer Thanksgiving and Praise* to him, and to ascribe to him, that Glory and Dominion which

is

is his Due, ſo it is our Duty to *pray* to him, *call upon him*, and *truſt* in him for thoſe Bleſſings, which he is exalted to beſtow as our Saviour.

In ſhort, there is no *Benefit* which he is exalted to beſtow upon us, but we may directly addreſs him by *Faith* and *Prayer* for it. The following Scriptures will make this evident.

John xiv. 1. *Ye believe in God, believe alſo in me*, in which place, as well as many others, perhaps the Word πιστευω is better rendred *Truſt*.

Acts xxii. 16. *Be baptized, and waſh away thy Sins, calling on the Name of the Lord.*

Stephen juſt expiring pray'd to Chriſt, Acts vii. 59. *Lord Jeſus, receive my Spirit.*

Cor. xii. 8. When St. *Paul* was buffeted by *Satan*, he prayed to *Chriſt* for Relief. *For this thing I beſought the Lord thrice, that it might depart from me.*

Phil. ii. 19. *I truſt in the Lord Jeſus to ſend* Timotheus.

1 Theſſ. iii. 11. *Our Lord Jeſus Chriſt direct our Way unto you.*

2 Theſſ.

2 Theſſ. ii. 16, 17. *Our Lord Jeſus Chriſt himſelf, comfort your Hearts, and eſtabliſh you in every good Word and Work.*

The Apoſtle *Paul* frequently concludes his Letters, both to Perſons and to Churches; praying for *Grace and Peace* to deſcend *upon them from our Lord Jeſus Chriſt*. The Apoſtle *John* alſo does the ſame, *Epiſt.* ii. and 3. And *Rev.* i. 4, 5. Tho' whether theſe are ſo explicit and direct Addreſſes to *Chriſt*, has been matter of Doubt and Diſpute.

And as he is expreſly ſaid to be *exalted as a Prince, and a Saviour to give Repentance to* Iſrael, *and Forgiveneſs of Sins*, Acts iv. 31. So we may properly pray to him, and truſt in him to beſtow on us *Repentance* and *Forgiveneſs*.

III. *Self-dedication* and *Subjection* of the Soul to *Chriſt*, as a Lord and Governor, is alſo part of that Honor or Worſhip which is due to him; beſides *Fear* and *Love*, &c.

2 Cor. v. 15. *He died for all, that they who live ſhould not henceforth live to themſelves, but to him who died for them, and roſe again.*

2 Col.

2 Col. viii. 5. They *first gave their own selves to the Lord.*

John xiii. 13. *Ye call me Master and Lord —— and so I am.*

John xiv. 15. *If ye love me, keep my Commandments.*

Here let it be observed also, that in several of these Scriptures we are taught to *pray* to, or to *praise*, or to *trust* in our Lord *Jesus Christ*, not only for those Blessings which he immediately bestows on us, but for those also which are bestowed more immediately by the *holy Spirit*, such as *Illumination*, *Sanctification* and *Comfort*; Because in the Oeconomy of the Gospel the *Son of God* acts toward us in many Instances in and by the *Spirit*, and receives Worship on that Account; even as the *Father* acts in and by both the *Son* and the *Spirit*, and is accordingly worshiped, and praised for the Blessings confer'd on us by the *Spirit or the Son.*

Now because the Performance of several of these Offices, which our Lord *Jesus* fulfils, seems to require such a Degree of Knowledge, Wisdom, Power, Glory and Dignity, as belong only to the *true*

God

God, and for which no Perſon can be ſufficient, which has not ſuch an intimate Union and Communion in and with the Divine Nature; therefore when we pay theſe Honours to *Chriſt* as Mediator, we may be properly ſaid to *worſhip* him with *Divine Honours*. We worſhip the Godhead as dwelling in the Man *Chriſt Jeſus*; we worſhip the glorious Perſon, *in whom dwells the Fulneſs of the Godhead bodily*, Col. ii. 9.

And let it be noted alſo, that ſince he is the *true God*, or hath real Communion in the Divine Nature, I ſee no plain Reaſon, why we may not worſhip the Perſon of our Lord *Jeſus Chriſt*, as the *true God*, even without any immediate Regard to his mediatorial Offices. Surely, I think, we may adore the *Logos*, or *Word*, who *was with God*, and who *was God*, before the Creation of the World, tho' we have now more expreſs Commands and more engaging Motives to worſhip him as dwelling in our Fleſh; and as having fulfill'd his Mediatorial Offices, and aſcended to the higheſt Heavens.

Thirdly,

Thirdly, Of the HOLY SPIRIT.

I proceed now to consider the *Character and Offices*, sustain'd by the *Holy Spirit* in Scripture, and consequently what *Worship* is due to him.

The *Holy Spirit* is represented in Scripture as a personal Agent, thro' whom God Created the World, and manages the Affairs of Providence and Grace; 'tis the blessed *Spirit* who instructed his People, published the Revelations of his Mind and Will, inspired his Prophets, wrought Miracles, conducted our Lord *Jesus Christ* during his Humiliation, raised up *Christ* from the Dead; and then as sent by *Christ* when he was exalted in Heaven, he influenced and directed his Apostles, gave them a variety of miraculous Gifts, sends out Ministers, Calls Sinners, Convinces and Converts them to Faith and Holiness, Sanctifies, Comforts, and Establishes Believers, Prepares and Seals them for Heaven and Glory.

I shall not repeat here the Scriptures that mention the Agency of the blessed Spirit in Creation and Providence, but only

only cite some few of those, which respect his Influence on, and Operations by the Lord *Jesus Christ* on Earth, his Agency on the Prophets, the Apostles, and the Saints and Churches.

I. *On the* PROPHETS.

Acts i. 16. *The Holy Ghost by the Mouth of* David *spake before.*

2 Pet. i. 21. *Holy Men of God spake as they were moved by the Holy Ghost.*

1 Pet. i. 11. *The Spirit of Christ which was in the Prophets, testified beforehand the Sufferings of Christ, and the Glory that should follow.*

II. *On* CHRIST *on* Earth.

Matth. xii. 28. *I cast out Devils by the Spirit of God.*

1 Tim. iii. 16. *God manifested in the Flesh, justify'd in the Spirit,* i. e. proved to be the *Messiah* by the working of the *Holy Spirit.*

1 Pet. iii. 18. *Christ —— put to Death in the Flesh, quickned in* [or by] *the Spirit,* i. e. from the Dead.

Acts i. 2. *After he thro' the Holy Ghost had given Commandments to the Apostles whom he had chosen.*

III. *On the* Apostles *and* Ministers.

John xiv. 26. *The Holy Ghost shall teach you all things*, and xvi. 13. *He shall guide you into all Truth, and shew you things to come.*

Acts ii. 4. *They were filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance.*

Rom. xv. 19. *Thro' mighty Signs and Wonders*, which St. *Paul* wrought *by the Power of the Spirit* of God.

1 Cor. xii. 4, 8, 11. *Diversities of Gifts, but the same Spirit. To one is given by the Spirit the Word of Wisdom, to another the Word of Knowledge by the same Spirit; but all these worketh that one and the same Spirit, dividing to every Man severally as he will.* Which manner of Expression denotes a Sovereign, a Divine and personal Agency of the Holy Ghost.

The *Holy Spirit* directed the Apoſtles where to exerciſe their Miniſtry. *Acts* viii. 29. *The Spirit ſaid to* Philip, *go near, and ioin thy ſelf to the Chariot* of the Ethiopian. *Acts* x. 29. *The Spirit ſaid to* Peter, *go with the Servants of* Cornelius, *doubting nothing, for I have ſent them*: And we read that he bid, and forbid *Paul* to go and preach in this, or the other Place as he pleas'd, *Acts* xvi. 6, 7.

'Tis the Spirit who appoints the Miniſters of the Goſpel. *Acts* xiii. 2. *The Holy Ghoſt ſaid, ſeparate me* Barnabas *and* Saul, *for the Work whereunto I have called them.* And *Acts* xx. 28. The *Elders of the Church* of *Epheſus* were *made Overſeers by the Holy Ghoſt.*

IV. *On the* WORLD, *but eſpecially on the* CHURCH.

John xvi. 8. *He will reprove the World of Sin, and of Righteouſneſs, and of Judgment.* John xv. 26. *The Spirit of Truth, which proceedeth from the Father, ſhall teſtify of me.*

John iii. v. *Except a Man be born of the Spirit, he cannot enter into the Kingdom of God.*

Rom.

Rom. v. 5. *The Love of God is shed abroad in your Hearts by the Holy Ghost.*

Rom. viii. 13. *If thro' the Spirit* ye do *mortify the Deeds of the Body.* Ver. 16. *The Spirit it self beareth Witness with our Spirits, that we are the Children of God.*

Rom. xv. 16. *Being sanctified by the Holy Ghost.*

1 Cor. vi. 11. *Sanctified by the Spirit of our God.*

Titus iii. 5. *We* are *saved by the washing of Regeneration, and the renewing of the Holy Ghost.*

Eph. i. 13. *Sealed with the Holy Spirit of Promise.*

1 Cor. iii. 16. *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you.* Chap. vi. Ver. 19. *Your Body is the Temple of the Holy Ghost which is in you.* Thus the Spirit of God dwells in the Saints, as in his own Temple.

And it is he also who directs and governs the Churches of *Christ.* Rev. ii. 7. *He that hath an Ear, let him hear what the Spirit saith to the Churches.*

Now

Now as the *New Testament* is full of Expressions of this Kind, so there are several Hints of this Nature in the *Old Testament* also. *David* prays for the *Teaching* and the *Leading* of the *Spirit* of God, *Psalm* cxliii. 10. He prays that *the Holy Spirit* may not be taken from him, *and* that God would *uphold* him *by his free Spirit*, *Psalm* li. 11, 12. And it is the great Promise frequently repeated concerning the Times of the *New Testament*, that the *Spirit* of God shall be given to Men, shall be *pour'd out upon* them, and *not depart from* them, but abide with them, as a Principle of Knowledge and Holiness, *Isa.* xliv. 3. and lix. 21. *Joel* ii. 28, *&c.*

Thus it is abundantly manifest, that the *Spirit of God* does almost every thing that is to be done in, or by the Saints, the Ministers, or the Churches, in order to build and support the Kingdom of *Christ* in the World, and to apply the Redemption of our Lord *Jesus Christ*, and render it effectual to the Salvation of every single Christian.

Now here arise three *Questions*.

QUEST. I. *What Honors or what Worship does the Scripture encourage or war-*

warrant us to pay to the Blessed Spirit, according to these glorious Offices, which he sustains for our sakes, and the Benefits which we receive from him?

ANSW. It has been already proved under the eighth Proposition, that *Divine Worship* is paid in Scripture to the Holy Spirit, for we are *baptized into* his *Name*, Matth. xxviii. 19. *That is*, We are devoted to his Service. The sacred *Benediction* or Blessing is desir'd to descend upon the Saints from the *Holy Spirit*, as well as from the *Father* and the *Son*, 2 *Cor.* xiii. 14. And the same is repeated by the Apostle *John*, Rev. i. 4, 5. *Grace unto you, and Peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before the Throne; and from Jesus Christ.* Where it is generally supposed, that the *Blessed Spirit of God* is described by *seven Spirits*, because of his Variety of Gifts and Graces.

We are requir'd also not to *quench the Spirit*, 1 Thess. v. 19. *not* to *grieve the Holy Spirit of God*, Eph. iv. 30. that is, not to resist his Convictions and pious Motions, as the *Jews* did in Elder and in later

ter Days, for which they are severely reprov'd. *Acts* vii. 51. but to obey and comply with all his holy Influences, and have a most sacred Regard to them.

And since there are none of us but have in some Instances, more or less, *resisted* and *quenched* the good Motions of the Blessed Spirit, I think we may justly be allow'd to *mourn* before him, and *confess* to him how much we have injur'd his Love, and *take Shame* to our selves before him, for all these Indignities and Provocations.

As we are said also in Scripture to be *led by the Spirit*, to be *taught by the Spirit*, to be *strengthned* and *comforted by the Spirit*, to be *assisted in Prayer*, and in every good Work by the same *Spirit*, so 'tis our Duty to *wait* and *depend* on him for Instruction, Consolation and Assistance in all the Affairs of the Christian Life.

QUEST. II. *Is it proper for us to address our selves in a Way of Prayer or Praise, directly to the blessed Spirit, since we can neither find it plainly commanded or practis'd in the Word of God?*

ANSW. I confess we cannot find in Scripture any such positive and express Precepts

or Examples of *Petition and Praise*, ſo directly addreſt to the Perſon of the *Holy Spirit*, as there are to the *Father* and to the *Son*.

One Reaſon may be this, becauſe in the Oeconomy of the Goſpel he is not ſeated on a Throne of Majeſty, nor ſuſtains a Royal Character; but he is rather repreſented as acting in Subordination to the *Father* and the *Son*, and ſent by the *Father* and the *Son*, as a prime Miniſter in their Kingdom. And therefore ſince our Worſhip of the *bleſſed Trinity* is generally regulated by the Oeconomy of the Goſpel, our direct Addreſſes are generally made to the *Father* or to the *Son*, who are ſeated on a Throne, and ſuſtain a Royal Character in this Oeconomy.

I would add alſo, that tho' the *Son* himſelf is repreſented as *Lord* and *King* in this Oeconomy, yet he is often deſcribed as acting in *Subordination to the Father*: And 'tis for this Reaſon, it may be, that there are but few Addreſſes made directly and diſtinctly to the *Son of God* himſelf in the Scripture, in Compariſon of thoſe which are made in general to *God*, or diſtinctly to the *Father*.

Ano-

Another Reaſon why the *Holy Spirit* has not ſuch direct and expreſs Addreſſes made to him as the *Father* and the *Son* in Scripture may be this, that the Agency and Seat of the *Father* and *Son* are deſcribed as in *Heaven*, where they dwell, to receive our Homage and Worſhip, and to ſend down Bleſſings; but the Agency and Seat of the *Holy Spirit* is *within us*, where he dwells to aſſiſt us in paying that Homage and Worſhip to the *Son* and the *Father*. Now there may ſeem to be ſome Reaſon, why our direct Adorations and Addreſſes of *Prayer and Praiſe* ſhould chiefly be offer'd to thoſe Perſons of the ſacred Trinity, which are repreſented as ſitting *upon a Throne in Heaven*, rather than to that Perſon who is repreſented as dwelling *within our ſelves*, and exerting his divine Powers there.

Yet ſince we have proved before, that the *Spirit* hath real, true and proper Communion in the Godhead, and that he is *one God with the Father and the Son*, 'tis certain that he knows all our Wants, our Deſires and our Petitions, for he is *Omniſcient*: He is able to ſupply them all, for he is *Almighty*: And he is particularly or-

dain'd in this glorious Oeconomy to enlighten, convince, convert, sanctify, comfort, and save us, to bestow Gifts, Graces and Divine Blessings upon us; and to fit us for the Inheritance of Heaven; and upon these Accounts there is sufficient Ground, in my Judgment, to address our selves to him by Way of *Prayer*, for the spiritual Mercies we want; and by Way of *Praise*, for the Blessings we receive; and especially upon some particular Occasions, wherein the Agency of the *Spirit* is most eminently concern'd.

There is this plain Reason for it.

If there be any mere Creature, to whom I can certainly communicate the Knowledge of my Wants, who has also Power to supply them, and has a particular Office or Appointment for this End, surely all the Light of Reason and Scripture lead me to address him by *Petition* for a Supply, and to give him *Thanks* for what I have receiv'd; much more then may I pay the same sort of Honors in a divine Manner, to the *Blessed Spirit*, who is the *true God*, and knows all my Wants, and all my Prayers and Praises.

Finally,

Finally, Since learned Men have found in the *Primitive Ages*, some few Hints or Examples of a *Doxology*, or Ascription of Praise to the *Holy Spirit* together with the *Father* and the *Son*, tho' there be no such Example in Scripture, and since this has been the frequent Custom of the Church in all these *later Ages*, I cannot see any sufficient Reason to renounce or forsake it, since 'tis built on such plain and natural Reasonings and Consequences drawn from Scripture.

It may be expedient to practise it frequently in some Churches where it has been long used, *lest great Offence be* given; It may be proper also sometimes to use it on purpose *to hold forth the Doctrine of the Trinity in times of Error*, and to take away all suspicion of *Heresie* from the publick Worship.

Yet I cannot but give my Opinion, that since the Apostles continually *vary their Doxologies*, 'tis a piece of Christian Prudence not to confine one's self everlastingly to any *one certain Form of Doxology*, lest the People think that very Form to be of *sacred Necessity*: And I am not willing to be the Man who should venture

to say, there is an absolute Necessity of using any Doxology, which has no Pattern or Precept in Scripture.

We must have a Care lest we make any thing *necessary* by mere *human Custom* or Constitution, which the holy Scripture hath not made so by a *Divine Appointment*. For tho' I have shewn that there is in Scripture a sufficient Foundation to allow and support the common Doxology, yet there is no plain and positive Command for it there, nor any Account of the Practice of it *.

QUEST.

* The Doxologies used in the *New Testament* are these, (*viz.*) Rom. xi 36. *Of him, and thro' him, and to him are all Things: To whom be glory for ever*, Amen. Rom. xvi. 27. *To God only wise be glory, thro' Jesus Christ, for ever*, Amen. Gal. i. 4, 5. *According to the Will of God and our Father. To him be glory for ever and ever*, Amen. Ephes. iii. 21. *To him be Glory in the Church, by Christ Jesus, throughout all Ages, World without End*, Amen. Phil. iv. 20. *Now to God and our Father be Glory for ever and ever*, Amen. 1 Tim. i. 17. *Now to the King eternal, immortal, invisible, the only wise God, be Honor and Glory for ever and ever*, Amen. 1 Tim. vi. 16. *Whom no Man hath seen, or can see. To whom be Honor and Power everlasting*, Amen. 2 Tim. iv. 18. *The Lord shall deliver me*, &c. *to whom be Glory for ever and ever*, Amen. Heb. xiii. 21. *The God of Peace, ——— thro' Jesus Christ, to whom be Glory for ever*, Amen. 1 Pet. iv. 11. *That God in all Things may be glorified, thro' Jesus Christ, to whom be Praise and Dominion for ever and ever*, Amen. 1 Pet. i. 3. *Blessed be the God and Father of our Lord Jesus Christ.* 2 Pet. iii. 18.

QUEST. III. *Is it lawful in our Doxologies or Aſcriptions of Praiſe, to pay the ſame Worſhip to the Holy Spirit, or to the Son, as we do to the Father?*

ANSW. 1ſt, 'Tis the *Divine Nature* or *Godhead* in each Perſon, that is the only Foundation of Divine Worſhip; and ſince 'tis one and the ſame Godhead, that ſubſiſts in the *Spirit* and the *Son*, as in the *Father*, therefore when we uſe ſuch Acts and Forms of Devotion in *Bleſſing and praiſing God*, as agree to the *Godhead* conſider'd *abſolutely in it ſelf*, we may pay the ſame Worſhip to *Father*, *Son* and

iii. 18. *Our Saviour Jeſus Chriſt, to him be Glory both now, and for ever*, Amen. Jude *ver.* 25. *To the only wiſe God, our Saviour, be Glory, and Majeſty, Dominion, and Power, both now and ever*, Amen. Rev. i. 5, 6. *To him that loved us, and waſhed us from our Sins in his own Blood*, &c. *be Glory, and Dominion, for ever and ever*, Amen. Rev. iv. 11. *Thou art worthy, O Lord, to receive Glory, and Honor, and Power; for thou haſt created all Things, and for thy pleaſure they are and were created.* Rev. v. 12. *Worthy is the Lamb that was ſlain to receive Power, and Riches, and Wiſdom, and Strength, and Honor, and Glory, and Bleſſing.* Ver. 13. *Bleſſing, and Honor, and Glory, and Power be to him that ſitteth upon the Throne, and unto the Lamb, for ever and ever*, Amen. Rev. vii. 10. *Salvation unto our God, which ſitteth upon the Throne, and to the Lamb.* Ver. 12. *Bleſſing, and Glory, and Wiſdom, and Thankſgiving, and Honor, and Power, and Might be unto our God, for ever and ever*, Amen. Rev. xix. 1. Allelujah: *Salvation, and Glory, and Honor, and Power, unto the Lord our God.*

Spirit, or to the Godhead ſubſiſting in three Perſons.

But *Secondly*, If we conſider the *three Perſons* of the Trinity in their *diſtinct perſonal Properties and Characters*, it is utterly inconſiſtent with the whole Current of Scripture to pay the ſame Form of Addreſs and Adoration to each of the *Sacred Three*. As for Inſtance,

We adore the *Father* as the God and Father of our Lord *Jeſus Chriſt*, as the firſt Perſon in the ſacred Order of the Trinity; we bleſs him for ſending *his own Son* into our Nature, and for appointing him to be our high Prieſt, our Sacrifice, and our great Reconciler; we give him Thanks for the Gift of his *Holy Spirit*, given firſt to *Jeſus Chriſt our Lord*, and by him to us. But we can't offer the ſame Forms of Expreſſion, nor indeed the ſame Acts of inward Worſhip to the Perſons of the *Son* or the *Holy Spirit*.

In like Manner we give *Praiſe and Thanks* to the *Son*; that he condeſcended to be made *Partaker of our Fleſh and Blood*; that he *bore our Sins in his Body on the Tree*; that he was *ſlain, and waſh'd us in his Blood*, and *redeem'd us to God*,

and

and *made us Kings and Priests to God and his Father*; we bless him, because he intercedes for us at the Throne in Heaven; and that he, by his Father's Appointment and Deputation, governs and disposes of all Things for the Good of his Church here on Earth. Now these Doxologies or Thanksgivings cannot be addrest to the Person of the *Spirit*, nor to *God the Father*.

And I think it is in this Sense, we may best understand those Words in *John* v. 22, 23. *The Father judgeth no Man, but hath committed all Judgment to the Son, that all Men might honor the Son as they honor the Father.* That is, since the *Father*, who is represented as the original Governor and Judge of Mankind, hath vested the *Son* as Mediator with this Authority of Government and Judgment, therefore those Divine Honors that belong to the *Father*, consider'd as Governor and Judge, may be properly paid to the *Son*; and this without the least Infringement of the Rights of Godhead, since the Son is also *true God*, or hath Communion in the Divine Nature. For tho' I do not think 'tis the direct Design of that place to ex-

preſs the *Divinity of the Son*, yet I think that ſuch a Command would not have been given if the *Son* had not been *true God*.

Yet let it be noted here, that we can't addreſs *Jeſus Chriſt* the *Son*, conſider'd *perſonally*, in all Reſpects with the ſame Honors as we addreſs the *Father*; becauſe we can't ſay to Chriſt, *Lord, Thou art the God and Father of Chriſt; thou art the original Judge of all, and thou haſt given all Judgment into the Hands of thy Son.* Theſe ſort of Addreſſes belong peculiarly and only to the Father, and if paid to *Chriſt* perſonally conſider'd are ridiculous and abſurd.

But to proceed. We may pay alſo *Divine Honors and Praiſe* to the *Holy Spirit* for his Miraculous Gifts of old, for inſpiring the Prophets and Apoſtles, for all his Diſtributions of Gifts, Graces, and ſacred Influences to his Churches, his Saints, and his Miniſters in our Days. But if we mention expreſly his *Deputation* to this ſacred Office by the *Father* and the *Son*, then we give *Thanks* to the *Holy Spirit*, who has accepted this Office in our Salvation, to inlighten, comfort and ſanctify us; and in executing this bleſ-

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ſed Office by Commiſſion from the *Father* and *Son*, diſtributes his Gifts and his Graces among us. Now this Form of Words could not properly be uſed in an Addreſs to the *Father*, nor to the *Son*.

Yet in the *Third place*, I would make this *Remark* here, (*viz.*) That when we mention merely the Benefits that we receive from the *Son* or *Spirit*, we may give Thanks to *God the Father* for them all, becauſe in the Order of the Goſpel, he ſent both the *Spirit* and the *Son*, to provide and beſtow thoſe Bleſſings on us. Thus we may bleſs *God the Father* for the Atonement of *Chriſt*, and his glorious Righteouſneſs; for the providential Government of *Chriſt* over the Nations, and his ſpiritual Government over his Church, as well as for the enlightning, ſanctifying and comforting Influences of the *Holy Ghoſt*, &c.

We may give *Thanks* alſo to the *Son*, for all the Benefits that we receive from the *Holy Spirit*, for it is the *Son* who by the Appointment and Gift of the *Father* ſends the *Holy Spirit* to us.

But we cannot properly give *Thanks* to the *Son* or the *Spirit*, conſider'd in their

their distinct personal Characters, for all the Benefits and Blessings which are particularly attributed to the *Father* in Scripture; such as contriving our Salvation, sending the Son to purchase it, and by the Hands of the *Son* sending the Spirit to apply it; for this would bring Confusion into that admirable divine Order, which God hath establish'd in our Salvation.

All these Things flow with so clear and natural an Evidence from the Scriptures, which have been before cited, that 'tis needless to cite and repeat them here.

Thus it is abundantly evident, that *distinct personal Honors*, must be addrest to the *Three sacred Persons*, on the Account of their different Properties, Characters and Offices, tho' *the same absolute* and *essential Honors* of the Deity or Godhead may be addrest to all Three together, or to God subsisting in three Persons.

Now in the *Fourth place*, to give a short and direct *Answer* to the *third Question*. When the common *Doxologies* are used, wherein *Glory is given to the Father, Son and Spirit*, in the same Form of

of Words, we may either understand the *absolute essential Honors of Godhead*, which we give to the Divine Nature, subsisting in Father, Son and Spirit; or we may in our Thoughts give Adoration and Thanks to each of the sacred Three, for the *various and distinct Offices* they sustain, and *distinct Benefits* we receive from them.

If we may dare to make use of the *similitude* before mentioned, and conceive of a *King*, whose Soul doth also animate and actuate an *Embassador Extraordinary* and a *Resident* in a Foreign Country, and by their Means bestow Blessings on his Subjects in that Foreign Country, we may in some Measure apprehend how far each of these Persons may have Communion in the *same Royal Honors*, and how far their *particular personal Honors* are distinct from each other: But no *human Simile* can perfectly express *things Divine*.

To conclude, I have here shewn what are the *General Honors of the Godhead* subsisting in Three Persons; and what are the *particular Divine Honors that belong to each Person*, as sustaining particular Characters and Offices in the Oeco-

nomy of Creation, Providence and Redemption. And tho' the *Son* and the *Spirit* may be properly addreſt with *Divine Honors*, as having Communion in true Godhead, yet ſince the Scripture is given us to direct our Worſhip, is it not better in our moſt common and uſual Addreſſes to God to follow the expreſs Directions and Examples of Scripture, and imitate the inſpired Apoſtles, thoſe firſt and moſt glorious Chriſtians?

And ſince we find ſo great a Silence in Scripture of any expreſs Precepts or Patterns, of Prayer or Praiſe, directed diſtinctly to the Perſon of the *Bleſſed Spirit*, let us not bind it upon our own Conſciences, nor upon others, as a piece of neceſſary Worſhip; but rather practiſe it occaſionally as Prudence and Expedience may require.

Since we find both Precepts and Patterns for Prayer and Praiſe to be *often* addreſt to our Lord *Jeſus Chriſt*, let us alſo *often call upon the Name of the Lord Jeſus*, and direct frequent Doxologies *to the Lamb that was ſlain*.

But ſince the *moſt frequent* Patterns and Precepts in Scripture lead us to direct our

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Addreſſes to *God the Father*, who tranſacts all his Affairs with us, in and thro' his *Son* by his *Holy Spirit*, I think we ſhould alſo make it the *moſt frequent and uſual* Practice in our Devotions, *to have our Acceſs thro'* Jeſus Chriſt, *by one Spirit unto the Father*, Eph. ii. 18. i. e. to addreſs the Father, by the *Mediation* of the *Son*, thro' the *Aſſiſtance* of the *Holy Spirit*; that this Divine Oeconomy, which is the Subſtance and Glory of the *Chriſtian Religion*, and runs thro' the whole of it, might be viſible alſo in our common Devotions, and appear manifeſtly to run thro' the ſeveral Parts of *Chriſtian Worſhip* in which we are engaged.

Prop. XXI.

In so doing we shall effectually secure our own Salvation. For the Scripture has made our Salvation to depend on those Relations and Offices *which these Divine Persons sustain, and on the Honors due to them according to these Offices, rather than upon any deep Philosophical Notions of their* Essence *and* Personalities, *any nice and exact Acquaintance with their* Mysterious Union *and* Distinction.

I Have said before, that I know not how we can pay such Honors and Worship to *Christ* or the Blessed *Spirit*, as are expressed and described in the *New Testament*,

ment, unleſs we ſuppoſe them to have ſome real Communion in the Divine Nature, and to have *true Godhead* belonging to them: Yet if we turn over all the Books of the *New Teſtament*, we ſhall find that the Streſs of our Salvation is laid upon our humble Senſe of our Sins, our Return to God the Father by ſincere *Repentance*, and change of Heart and Life, and our unfeigned *Faith* in the Lord *Jeſus*: Theſe were the great and glorious Things that St. *Paul* mentions as the Sum of his Preaching in order to the Salvation of Men. *Acts* xx. 21. *Teſtifying both to the Jews and to the Greeks, Repentance toward God, and Faith toward our Lord Jeſus Chriſt.*

And when the Things abſolutely neceſſary to Salvation are mentioned, which relate particularly to our Lord *Jeſus Chriſt*, theſe are generally comprehended in a Belief of the Characters and Offices of *Chriſt*, as the great promiſed *Meſſiah*, as a Saviour, a Prophet, a Mediator, a Prieſt, and proper Sacrifice of Atonement, as a Lord and King, as an Example, as a Head of vital Influence, as our final Judge, *&c.* together with our ſenſe

of

of his All-sufficiency for those Offices, and our sacred Practical Regards to him in the Discharge of them. These are the chief Things requir'd in order to Salvation; and not a distinct Knowledge or Belief *how* or *in what Manner* he is the same with the Father, and in what *Manner* he differs from the Father.

The Language in which the *Requisites of Salvation* are generally expreſt, as they relate to *Christ* or the *Holy Spirit*, is as follows.

Acts xvi. 31. *Believe on the Lord Jesus, and thou shalt be saved.*

Mark i. 15. *Repent ye, and believe the Gospel*, i. e. the glad Tidings of Peace with God by *Jesus Christ* the *Messiah*.

Mark xvi. 16. *He that believeth and is baptized shall be saved.*

John viii. 24. *If ye believe not that I am He, ye shall die in your Sins*, i. e. if ye believe not that I am the *Messiah*, the promised Saviour of Mankind.

Acts ii. 38. *Repent and be baptized every one of you in the Name of Jesus Christ for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost.*

John

John iii. 3. *Except a Man be born again, he cannot see the Kingdom of God,* Ver. 5. *Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God:* i. e. Except he be inwardly regenerated, sanctify'd and cleansed from Sin by the Influence of the *Holy Spirit*, as we are outwardly baptized and cleansed with *Water*, he cannot be saved.

Rom. viii. 9. *If any Man have not the Spirit of Christ, he is none of his.* Ver. 13. *If ye thro' the Spirit do mortify the Deeds of the Body, ye shall live.*

Rom. x. 9. *If thou shalt confess with thy Mouth, the Lord Jesus, and shalt believe with thy Heart that God raised him from the Dead, thou shalt be saved.* Ver. 13. *He that calleth on the Name of the Lord shall be saved.*

Acts x. 43. *To him give all the Prophets Witness, that thro' his Name whosoever believeth in him, shall receive Remission of Sins.*

John i. 12. *But as many as received him, to them gave he Power to become the Children of God, even to them that believe on his Name.*

John

John vi. 37. *Him that cometh to me, I will in no wise cast out.*

Matth. xi. 28. *Come unto me, all ye that labor and are heavy laden, and I will give you Rest.*

Heb. vii. 25. *He is able to save to the uttermost, all that come to God by him.*

Rom. iii. 25. *Him hath God set forth for a Propitiation, thro' Faith in his Blood.*

2 Tim. i. 12. *I know whom I have believed,* i. e. Christ, *and I am persuaded he is able to keep what I have committed to him against that Day.*

Heb. v. 9. *He became the Author of Eternal Salvation to all that obey him.*

John vi. 40. *This is the Will of him that hath sent me, that every one who seeth the Son, and believeth on him, may have everlasting Life. And I will raise him up at the last Day.*

Now *Faith* or *believing in our Lord Jesus*, is most frequently mentioned here: And this, so far as we can find it explain'd in Scripture, and made necessary to Salvation, signifies chiefly, a Believing him to be the *Messiah*, the *Christ*, who was foretold by all the Ancient Prophets as

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the Saviour of Mankind, and it includes in it, or neceſſarily draws after it, ſuch Addreſſes of the Soul, and ſacred Regards to him, as are ſuited to his Character as the Lord and Saviour of Mankind, and the only and all-ſufficient Mediator between God and Man.

The only Difficulty lies in this, that ſeveral Places of the *New Teſtament* ſeem to make a Belief of *Chriſt* to be the *Son of God* neceſſary to Salvation, as *John* xx. 31. *Theſe Things are written, that ye might believe that Jeſus is the Chriſt, the Son of God, and that believing ye might have Life thro his Name.* 1 John v. 13. *Theſe Things have I written unto you, that believe on the Name of the Son of God; that ye may know that ye have Eternal Life, and that ye may believe on the Name of the Son of God.* 1 John iv. 15. *Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him.* 1 John ii. 23. *Whoſoever denieth the Son, the ſame hath not the Father.*

Now the *Objection* runs thus. If we are requir'd to believe that *Chriſt* is the *Son of God*, then we muſt know and believe what is this Relation of Sonſhip to

God

God the Father in order to Salvation, and this ſeems to be more than a mere Knowledge and Belief of his Offices, and his all-ſufficient Capacity to fulfil them.

In *anſwer* to this *Objection*, I have ſhewn in a particular Diſcourſe (which I had deſigned once to publiſh at the End of this Book) what appears to me the true meaning of this Name, *Son of God*; and upon the beſt Judgment I can make, by a Compariſon of Scriptures together, I am inclin'd to believe that this Name *Son of God* ſignifies, That *glorious Perſon who has in general ſome peculiar and ſublime Relation to God the Father, and is appointed to be the* Meſſiah *or Saviour*; and the chief things included herein are his *Office* and his *Divine Fitneſs* and *Capacity* to fulfil it; and 'tis under this Notion *Chriſt* was preached to the *Jews*, and believed on by the Diſciples. 'Tis this that renders him directly ſuitable to the Neceſſities of periſhing Sinners, and a moſt proper Object for the Exerciſes of a ſaving Faith. This therefore is the moſt natural and probable Senſe of this Title, *the Son of God*, in the general Uſe of it in the *New Teſtament*; and eſpecially

cially in those Places where our Salvation is made to depend on the Belief of it.

This imperfect Idea or Conception of *some glorious and peculiar but unknown Relation to God*, seems to be the utmost which at that Time the Disciples could well arrive at, concerning his *Sonship*.

How far they could be appriz'd of his *true Godhead*, I make not the Matter of my present Enquiry: Their Faith of that sometimes at least seem'd to be fluttering and dubious. But as to their Notion of his *Sonship*, they seem to have no certain Idea whether it related to his Body, or his Soul, to his Divine Nature, or his Office, or to several of these together.

'Tis hard to suppose, that the *eternal Generation of the Son of God*, as a *distinct Person*, yet *Co-equal*, and *Consubstantial*, or of *the same Essence with the Father*, should be made a Fundamental Article of Faith, in that Dawn of the Gospel, that Hour of *Jewish* Twilight between declining *Judaism* and rising *Christianity*. 'Tis very hard to imagine, that God should propose so sublime a Doctrine of so obscure and doubtful Evidence in that Day, as a

Test to the Faith of poor ignorant Fishermen, and pronounce Damnation on the Disbelief of it.

I am perſuaded therefore, that Faith in him as the Divine *Meſſiah*, or the All-ſufficient and appointed *Saviour*, is the thing requir'd in thoſe very Texts where he is called the *Son of God*, and propos'd as ſuch for the Object of our Belief: And that a Belief of the *natural and eternal and conſubſtantial Sonſhip of Chriſt to God as a Father*, was not made the neceſſary Term or Requiſite of Salvation, neither in thoſe Texts before mentioned, nor in any others. Nor indeed can I find it aſſerted or revealed with ſo much Evidence in any part of the Word of God, as is neceſſary to make it a Fundamental Article of my Faith.

This Doctrine of the *Co-eternal Generation* and *conſubſtantial and co-equal Sonſhip*, is but one of the learned Schemes found out to explain the *Modus* or *Manner* of *one Godhead ſubſiſting in diſtinct Perſons*. Now I would fain have my Readers learn that our Faith in the Scripture-Doctrine of the *true and eternal Godhead of Chriſt*, which is plainly reveal'd, does not neceſſarily depend

pend on any of those *learned Schemes and Explications*, which (if they are not merely Humane) yet are of more doubtful Revelation, and a Matter of Difficulty and Dispute even among the learned and pious *Trinitarians*.

I grant it indeed a very possible thing, that the great God may propose any sublime Truth to our Belief, as *a Test of the Obedience of our Understandings to his Word*, and a Trial of the Submission of our *Reason* to *Faith* and *Divine Revelation*. But then such a Truth must be reveal'd with bright Evidence, and great Plainness in the Word of God. And we ought to keep our Consciences under so awful a Sense of this Sovereignty of God, as to make us willing to submit our Belief to every such Truth *plainly reveal'd* in Scripture, even tho' it may surmount our present Comprehension. And since God hath reveal'd it (I think) with sufficient Evidence in Scripture, that the *Son and Holy Spirit have real Communion with the Father, in the Divine Nature or Godhead*, and are the *one true God*, we should be much afraid to allow our selves in any degrading Sentiments concerning

those glorious Persons, and maintain a holy Jealousy, lest we defraud them of that due Honour and Divine Veneration, which belongs to those *sacred Three* who are in one Godhead.

Yet if I may give up my Thoughts and Judgment entirely to the Conduct of Scripture, I am there led to believe that the practical Concern we have with these *Three Persons of the Blessed Trinity*, is of far greater Importance in the Matter of Salvation, than any of the nice and speculative Notions and Terms of Art concerning the *Essence*, *Union*, and *Distinction* of the *Father*, *Son and Holy Spirit*; tho' we must always take heed to maintain such Notions concerning their Nature, Powers and Properties, as are sufficient to support and justify all the practical Honors and Duties we pay to them.

PROP.

PROP. XXII.

The Man therefore who professes each of the Sacred Three *to have sufficient* Divine Power, *and* Capacity *to sustain the Characters, and fulfil the Offices attributed to them in Scripture, and pays* due Honor *to them according to those* Offices, *may justly be own'd by me, and received as a Christian Brother; tho' we may differ much in our Notions and Opinions about the Explication of the* Blessed Trinity, *or tho' we may both be ignorant or doubtful of the true Way of explaining it.*

NO Man can pay the Honors due to our Lord *Jesus*, unless he believe

him to have the Dignity and Perfections of Godhead belonging to him, ſo far as to anſwer the Purpoſes of an Alſufficient Sacrifice, and Atonement for Sin, ſo far as to give him univerſal Acquaintance with the infinite Affairs of his Kingdom in the World and the Church, together with equal Power to manage and controul all things in the Regions of Heaven, Earth and Hell: But theſe Powers and Capacities do not depend on any particular Mode of explaining the Trinity.

No Man can pay the Honors due to the *Bleſſed Spirit*, unleſs he believe him to have ſuch Communion in Godhead, as to render him fit for the univerſal Agent or Miniſter in this moſt extenſive Kingdom of *Chriſt*, that he may both know and influence all the infinite Affairs of Creation and Providence and Grace: But theſe Powers and Capacities do not depend on any particular Mode of explaining the Trinity.

No Man therefore, in my Judgment, can pay due Honors to the *Son* or *Spirit*, unleſs he believe them to be the *true God*; tho' he may pay all neceſſary Honors to them without knowing how to explain the

the *Modus* or *Manner* how they are *one God and yet distinct Persons*.

He therefore that appears to me to be a hearty Lover of God and *Jesus Christ*, an humble Inquirer and Searcher after Truth, that believes and professes our Lord *Jesus* and the *Blessed Spirit* to have such a real Communion in the Divine Nature, or such a Oneness with God, as is sufficient to sustain all the glorious Offices which are assigned to them in Scripture, (particularly the Satisfaction for our Sins, the Sanctification of our Natures, and the Government and Influence over the visible and invisible Worlds) and such as is sufficient to render them the proper Objects of Divine Worship according to those various Offices, he shall not be excluded by me from the Number of the Faithful, for any Defect *in this Article of the Catholick Faith*.

And if He make this *Confession* honestly in any *Words of his own chusing*, and make it evident to me, that his Sense and Meaning amounts to what I have here expresst, I shall venture to call him my *Fellow-Christian* and *my Brother*; nor shall I

dare

dare to condemn him, tho' he refuse to make use of the Expressions I have here written, or any other Words that I should chuse for him. If a Man has *Faith and Knowledge* (tho' I may fancy him to be rude in Knowledge and *weak in the Faith*, yet) I am commanded to receive him, and *not to doubtful Disputations*, Rom. xiv. 1.

But while I am professing *Christian Charity*, I would set a due Honor and Defence upon the *Christian Faith*; and amidst all my Love to Men, I would remember what Honors are due to *Christ, My Lord and My God. Whosoever abideth not in the* necessary *Doctrine of Christ hath not God*, nor is he to *be received into the Church*, nor the *House*, as a Christian Brother, or as a Friend, 2 Epist. *John* ver. 9. If I read and believe the Word of God, I must believe there are some such gross Errors in Doctrine, that will as effectually exclude from the Church of *Christ* and from the Kingdom of Heaven, as gross Immoralities in Practice: There are such things as *damnable Heresies* which will *bring upon* the Professors of them *swift Destruction*; and the

Apostle

Apoſtle aſſures us that one of theſe Hereſies is a *Denial of the Lord that bought them*, 2 Pet. ii. 1.

CONCLUSION.

BEfore I put a full End to this little Treatiſe, I would ask leave of my Readers, and eſpecially thoſe of younger Years, to propoſe to them theſe *two Heads of* ADVICE relating to the Doctrine of the Trinity. The *firſt* refers to *our Inquiry into the Doctrine it ſelf.* The *ſecond* to our *Eſtabliſhment in the Faith* of it.

The *Directions* I would give concerning our Inquiries into this great Doctrine are theſe.

I. *Seek for it chiefly in the Word of God*; build your Faith entirely upon this Word, and not upon the Books of Men. There you will be ſure to find no *Human Additions* to it, but the *pure divine Doctrine* it ſelf. And whenſoever you conſult the Writings of Men on this Subject, dare to admit nothing but what you

ſee

see evidently proved by the Word of God. Judicious Collections out of the Holy Scripture relating to this Article, are of great Use, when they are not chosen and cull'd out, and put together merely to serve and support some particular Scheme of Explication. Tho the Writings of Men may be of great Service, yet you must use them only as *Helps* not as *Determiners* of your Faith.

II. *Read the Word with holy Reverence and Humility of Soul*, resolving to believe whatsoever you find there plainly reveal'd, whether you can reconcile it or no to your own Fancies or former Opinions. Read with an awful Submission of your Understandings to the Authority of God speaking in his Word. *See Prop.* 16.

III. Read and *pursue your Inquiries with a solemn Concern about the Importance of this Doctrine*: Let not a vain, light, airy Spirit tempt you ever to think or speak of it as a trivial Matter, nor to mix it with common careless Talk, nor prophane it by noisy Janglings, and a vain Affectation of Disputes about so Divine a Mystery. I fear this is a most provoking Sin in our Day.

IV. Read

IV. Read with *an abasing Sense of your own Weakness and Darkness of Mind*, and with *importunate Prayer* to God for the Teachings of his Spirit, *who searches the deep Things of God*, and is promised to be given to those that ask it, and to *lead them into all* necessary *Truth*.

V. *Set your self to this Work with great Solemnity*, and let your Judgment determine it self in this important Article, as in the *Presence of God your supream and final Judge*. Dare not to indulge any old Prejudices, nor a vain Affectation of Novelty. Do not consult with Flesh and Blood, nor suffer any carnal Interests to have Influence upon your Judgment, or to bias your Assent to any Principle or Opinion. Let nothing but the convincing Evidence of Scripture decide the Question, and settle your Faith. Take heed lest you build your Belief upon any Reasons or Motives which you cannot justify to your Conscience under the sharpest and severest Enquiry: Nor take up merely with such a Shew of Argument, either to confirm or renounce any important Article as you dare not produce at the Bar of God, and speak it boldly as a

Proof

Proof of your Faith in the Face of Men and Angels.

VI. And while you read and meditate on this Subject, and pursue your Inquiries about this important Point of Religion, *watch and preserve a pure and holy Frame of Soul.* Take heed lest you indulge a haughty, or a sensual, sinful Temper; examine your Hearts and your Ways, and remove every Iniquity; lest the Great and dreadful God, who is jealous for the Honor of his Name, should be provoked to leave you to your own Darkness, or abandon you to the foolish Fires of Fancy; lest he should give you up in Judgment to the vain Dictates of a proud and conceited Mind, and thereby you may be intangled in the most pernicious Errors, or lost in everlasting Wandrings.

The *Directions* which relate to *our Establishment in the Faith of the Trinity* are these.

I. *Furnish your Memory with those Portions of Holy Scripture, wherein this sacred Doctrine is most clearly expressed*, and by which it is most effectually supported: That you may be *ready to give to every one that asketh you a Reason of the Hope*

that is in you with Meekneſs and Fear; that you may have an Anſwer ready at hand to repel the Aſſaults of Error and Temptation. *The Sword of the Spirit, which is the Word of God*, and the *Shield of Faith* in that Word, are admirable Pieces of Chriſtian Armour and Artillery in an evil Day.

II. *Maintain a firm and reſolute Aſſent to what the Word of God plainly reveals concerning this Divine Doctrine*, and be not ever wavering and toſſed in your Mind, with a kind of doubtful Uncertainty, merely becauſe you can't explain the Matter, and adjuſt every Difficulty.

Keep on your Spirit ſuch an holy Awe of the Majeſty and Authority of God ſpeaking in his Word, that you may never ſtagger in the Faith, which you find ſo clearly dictated from Heaven. Nor be aſhamed to profeſs it at all proper Occaſions.

Having ſettled the Subſtance of this Doctrine in your Minds, and founded it on the plain and ſolid Evidence of Scripture, you ought not to doubt and waver, much leſs to deſert your Faith, merely be-

cause you cannot answer every Objection against it: For even in the Affairs of Nature and the Civil Life, as Dr. *Owen* well expresses it, "If the Objections "wherewith we may be entangled be not "of the same Weight and Importance "with the Reason for which we imbra-"ced any Opinion, it is a Madness to "forego it on the Account thereof. And "much more must this hold amongst the "common Sort of Christians, in Things "spiritual and divine. If they will let "go, and part with their Faith in any "Truth, because they are not able to "answer distinctly some Objections that "may be made against it, they may "quickly find themselves disputed into "*Atheism.*"

In every sacred Truth that is reveal'd to us, a plain Evidence and full Assurance that *God hath said it*, should be a sufficient Answer to a thousand Objections.

III. Since a particular Knowledge of the *Modus* or Manner, how three Persons are one God, is not clearly reveal'd in Scripture, and therefore not necessary to Salvation, *Be not too fond of any learned Explications of this sacred Mystery.* Do not

not give into them too ſoon, nor yield your full Aſſent to them too eaſily, nor be furiouſly zealous in the Defence of them. Do not fix and root your Judgment too faſt in any of theſe *Schemes of explaining the Trinity*, till you ſee moſt abundant and convincing Evidence; and take Care that you do not mingle any of theſe *Explications* with the *plain ſcriptural Doctrine*, ſo as to make them neceſſary Articles of your Faith. Hereby you will obtain great Advantage in a Day of Temptation, as will appear thus;

You may obſerve it has been the uſual and ſubtile Practice of our Adverſaries to cavil at our Faith of the Trinity by perplexing ſome part of our learned Explications and Schemes with knotty Objections and Arguments: And many times they have found themſelves ſo ſucceſsful herein, that they have ſorely ſhaken the Faith of many a Chriſtian, merely becauſe he had mingled his *Opinions* and his *Faith* together, and joined the *Scriptural Doctrine* of the Trinity together with ſome *learned Hypotheſis* to explain it, in the ſame Article of his Faith. Whereas a Man that well diſtinguiſhes between the

plain ſcriptural *Doctrine* it ſelf, and the particular *Explications* of it, holds his Faith in the Divine Doctrine firm and unmov'd, while ſeveral human Forms of Explication are attack'd, and perhaps deſtroy'd. Such a Chriſtian may triumph in a Day of Temptation, and may defend his Creed, by keeping cloſe to what the Scripture has moſt evidently reveal'd, while he ſees others that have built an high Superſtructure of Notions about this Doctrine, make Shipwrack of their *Opinions*, and their Faith together.

IV. I would add this alſo, that one effectual Method to eſtabliſh the Heart in this Divine and important Truth, is to *take a due Survey what a ſacred Influence it has into all the Parts of our Holy Religion*: And when we feel the daily Want of the *Bleſſed Trinity*, we ſhall not eaſily part with the *Doctrine*. Let us keep a humble Senſe of the deplorable State of Sin and Ruin, into which the Fall of Man has brought us, and then we may ſee what need there is of the *Preſence of a GOD* in all the Parts of our Recovery and Salvation. We may then ſee what need we have of ſo Divine and Allſufficient a Reconciler

conciler as *Jeſus the Son of God*, to bring us into his Favour; and what need of the Almighty Operations of the *Bleſſed Spirit* to create us anew, and to reſtore us to his Image. And ſince true and proper *Divinity* or *Godhead* is aſcribed to thoſe two glorious Perſons who are imploy'd in this Work, our Hopes hereby have a ſurer Refuge, and our Faith a more immediate and Divine Foundation. It is quite contrary to our Duty and our Intereſt, to change ſuch a *Saviour*, and ſuch a *Sanctifier*, for any meaner Beings which Men may be tempted to put into theſe ſacred Offices, ſince the Great and Bleſſed God, ſubſiſting in three Perſons, is pleaſed to undertake them, in various Forms of Condeſcenſion.

To *conclude*, let us with humble Faith read and believe this *glorious Doctrine of the Chriſtian Trinity*, ſo far as it is declar'd in the Holy Scripture: Let us adore *God the Father*, as the Author of all our Mercies and our Hopes. Let us truſt in *Jeſus Chriſt his Son* with a Divine Faith, as our Alſufficient Saviour, and obey him as our Sovereign Lord. Let us wait for and ſeek the Almighty and Divine Influences

ences of the *Blessed Spirit* to enlighten, to sanctify and to comfort us, and to carry us onward in our Way to Heaven. Let us be constant and zealous in paying these *Divine Honors to the sacred Three*, which the Word of God hath appointed, and upon which Scripture hath taught us to expect *Eternal Life*: And then if God be faithful and his Gospel true, *Eternal Life* shall be our Portion in the other World, tho' we know not how to explain all *Divine Mysteries* in this.

Now to the Father, the Son, and the Holy Spirit, Three Persons and one God, be all Honor and Glory, and everlasting Praise, *Amen.*

The END.

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